

WORLD CALL



JANUARY 1926

15 CENTS



Class in Texas Christian University which earned seventy credits of Standard Teacher Training in connection with the regular college work in religious education. Professor F. E. Billington is the instructor

Through a recent ruling of the Curriculum Committee college students may receive Standard Teacher Training credit for work done in religious education for college credit. The college instructor simply certifies to the division of religious and missionary education of the United Christian Missionary Society that the student has covered the ground of specific Standard units and credit is immediately forwarded through the college instructor. It has been exceedingly difficult in the past to prevent college young people from losing touch with the work of the local church. It is hoped that Standard Teacher Training credit will overcome this difficulty. It immediately commends the student to the local church, either as teacher of a training class in Standard units or as teacher or superintendent in the actual educational program of the church

HERE, then, is our national peril—that the supremely important task of our generation will fall between church and state and be ignored by both. The church may say, “Education is no longer in our hands,” and the state may say, “On all religious matters we are silent.” Thus millions may grow up, are actually growing up in America today, without any genuinely religious training. It is time, therefore, for church and school to cooperate as army and navy cooperate, in defense of our common country.

W. H. P. FAUNCE.

Our Seventh Birthday

And a Happy New Year! Two such momentous events coming together give us an excellent reason for sitting down for an old-time talk. How we would like to know each of you personally! And how we would love to know what niche **WORLD CALL** is filling in your lives. Are we "stretching your soul?" Are we helping you to see clearly the ultimate goal, a Christ-filled world? And do we hold high enough the Gleam as we advance toward that goal so that you do not stumble over non-essentials or wander off on side roads? All about us are enticing bypaths of ecclesiastical discussions that are forever inviting, principally as feats of intellectual gymnastics, but they are paths that lead only to aimless circling and **WORLD CALL**, hearing "the ring of the trowel on the walls of Zion," cannot take them.

As we enter upon our eighth year we are particularly mindful of your generous words of praise that in the past have constantly given us courage to go on, and especially do our hearts warm with the news that filters through from time to time of a spark of interest **WORLD CALL** has kindled here and there for the great work it is striving to accomplish. The blank pages of twelve issues lie before us. We pray that we may inscribe on them the things you want and the things you need, things that will help you in your daily living and things that will build in your character the foundation for a far greater service for the King. We have plans, a desk drawer full of them; we have material, two cabinets full, and each succeeding mail adds to the store. May God give us courage and judgment to serve you this year with only the best.

Our Cover

Is a glimpse of Worcester College, Oxford, the photograph being the property of H. O. Pritchard who secured it while in England last summer. Worcester College was founded in its present form in 1714. The frontage of the buildings is in a classical style, but the quadrangle retains some of the old buildings of Gloucester Hall which was founded on the site of the present buildings in 1283 for Benedictine novices.

Evangelism

Will be the theme of the February number, featuring the "thread that ties the work together," the primary task of soul-winning. The advances the Disciples of Christ are making all around the world will be set forth and plans will be announced for the pre-Easter crusade, the annual season of ingathering.

Of course there will be a variety of other material, from the story of a Halloween trick that served the Lord to an account of Jamaica's possibilities and promises. And Editor W. R. Warren will tell of his first impressions of that riddle of the East, China.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Publication Office, 404 N. Wesley Ave.

Mount Morris, Illinois

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society National Benevolent Association
Christian Woman's Board of Missions Board of Church Extension
Foreign Christian Missionary Society Board of Ministerial Relief

Representing also

Board of Education Board of Temperance and Social Welfare
222 Downey Ave., Indianapolis, Ind. 821 Occidental Bldg., Indianapolis, Ind.

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Subscription price \$1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

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Application made for transfer of entry as second class matter from the post office at St. Louis, Mo., to the post office at Mount Morris, Ill.

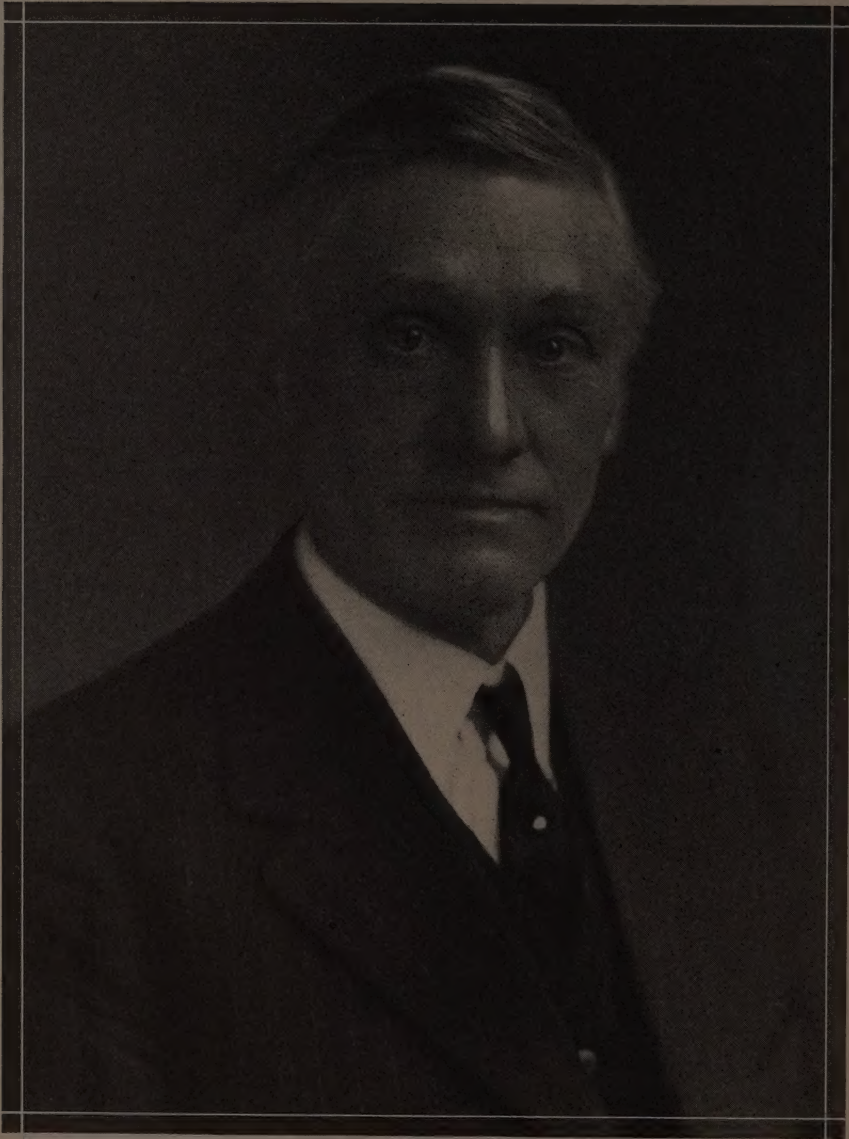
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JOHN E. POUNDS

(Killed in an Automobile Accident in Florida, November 2. See page 10)

Would it not be glorious to live in two worlds at once? How can you imagine for yourself greater happiness than to be allowed to return to earth after a hundred years and find yourself teaching the word of life in a Christian college—teaching, indeed, through other lips than your own, but teaching in reality and with power none the less, because you, while in the flesh, remembered and discharged what is to so many a neglected duty?

—From *Our Most Neglected Duty*, by John E. Pounds.

WORLD GALL



Ready to go
forward at
William
Woods
College,
Fulton,
Missouri

Volume VIII

JANUARY, 1926

Number 1

Climbing That Counts

EVERYBODY who is anybody is striving to get on and, at the same time, to get out and to get in. No one is content to remain forever poor, ignorant, miserable and despised. Those who are not among the climbers have simply despaired of bettering their lot and settled down to a struggle for mere existence that is either listless or grim. And all of the climbers are more or less eager to discover the secret of success, to master the art of living, which is the finest of all the fine arts and the most practical of all the applied arts.

Only a little observation is needed to convince one that the multitudes are kept down and back by allowing their conduct to be controlled by impulse, custom, prejudice and pride rather than by intelligence. At the same time one discovers many among the climbers who are so actuated by selfishness that the very word, "climber," has come to be a term of reproach. Better remain forever down and back than to get on and up by taking unfair advantage of others, than to ruthlessly climb on the shoulders of those who are pressed down further by our weight. Better also to stay out than to look with arrogance and scorn upon those from among whom we have escaped. This is doubly true since only divine and absolute wisdom can distinguish infallibly between success and failure in life.

Our problem then is to secure the education that will deliver us from ignorance, prejudice, greed and vice, and, at the same time make us increasingly patient and sympathetic with those who seem to be so governed.

Clearly this requires more than human wisdom. He who would attain to such perfection must have help from above, as well as the perfect example of such living found in the Christ

himself. What is needed is an alliance "offensive and defensive" between Christianity and learning, for the church must forever rest its case upon absolute truth, and education must always be a way of constant and conscious self-denial.

The ideal union of education and Christianity is found in the church college. Here the pure demands of religion and the stern dictates of the factual sciences forever necessitate "plain living and high thinking." Here religion cannot be ruled by prejudice and bigotry, and learning cannot become arrogant and self-seeking. We can well afford to let the attendance remain small as compared with the great tax-supported and politically controlled institutions. We seek to make both learning and religion universal, but only by the regeneration of mankind and not by the degeneration of church and school.

SPECIFICALLY and practically the Disciples of Christ are responsible for and dependent upon some two dozen colleges located strategically by a hard process of establishment and starvation across the continent through fourscore years. All of them need stronger support, some of them are still in a precarious stage of growth and yet others need to be planted. For the balanced meeting of all of these ends, the Board of Education of the Disciples of Christ is the time-developed and experience-proved agency.

The third Sunday in January is the day appointed for the pleading of this cause in all of the churches of our fellowship. It should be made a high day in every congregation. Such an observance and its year-long follow-up will prove one of our most effective contributions toward the enthronement of God in our race.

How Can the Disciples of Christ

Facing One of the Most Acute Problems

What Statistics Show

By FREDERICK D. KERSHNER

RECENT statistics prepared under the direction of the Church of England show that something over 2,800 fewer candidates for ordination in the ministry of that

church presented themselves in the past decade than in the ten years immediately preceding the World War. Alarmed by this situation the Anglican leaders requested a special commission to investigate the causes for the decline in ministerial candidates. This commission has just submitted its report and has made some interesting recommendations. It assigns six causes as chiefly responsible for the growing



F. D. Kershner, dean
College of Religion,
Butler University, In-
dianapolis

lack of interest in the ministry as a profession. In condensed form the six causes may thus be stated: (1) indifference; (2) lack of religious interest in the home; (3) misconceptions of the place and work of the ministry; (4) strong appeals made by other professions; (5) intellectual difficulties; (6) financial difficulties. The commission regards (4) as the most significant and important of these causes, with (2) as a rather close second. Less emphasis, in the judgment of the reports, is to be placed on (5) and (6) than is commonly given to them.

As the writer sees the situation, the most important issues before the Disciples of Christ as they affect the problem of ministerial training, are the following: (1) the speedy adoption by our churches and ministers of the new Pension Fund plan, which was launched at Oklahoma City, and which will give our ministers for the first time reasonably adequate protection against old age, disability and death; (2) the development on a larger scale of institutions for the training of our ministers which will afford thorough and adequate intellectual and spiritual equipment for the ministry; (3) the education of our local church leaders to the point where they will consult those in a position to recommend candidates of approved fitness for their work instead of choosing their ministers in the haphazard fashion so much in vogue at present; (4) the combination of smaller congregations in a group agreement which will enable one ca-

pable minister to serve all the churches in the group in an efficient and satisfactory way.

In brief, what the Disciples of Christ need more than anything else in the field of ministerial supply is the development of a more adequately trained ministry and the insistence by our churches upon properly qualified ministers to lead their work. Only in this way can we hope to secure that relative permanence in the pastorate without which it is impossible to promote the highest interests of the kingdom.

The Students' Answer

By GEORGE E. MOORE

THE question is vital. It should be honestly faced. The more promising young men are turning aside from the ministry. Why? If we can answer this question, the way to secure a better ministry will be opened.



George E. Moore, dean
Eureka College, Illinois

In seeking a sound basis for my judgments I submitted to eight ministerial students at Eureka College the following question: "Why do not more promising young men enter the ministry?" The replies are illuminating. Making sufficient allowance for the vigor of youth, the suggestions demand serious consideration. All eight replied, "The better men prefer

other professions to the ministry because of the attitude of the church to ministers in general." Five replied, "Many have entered the ministry who have little native ability or preparation and this has cast an unfavorable light upon the profession." Five answers were "Upon entering a profession a young man does not care to be stamped or branded or to be given a prescription which will limit him in carrying out his ideals of the profession." Seven replied, "The church has erected a double standard. One standard has been set up for the minister, and a totally different and lower standard for the church member." Four mentioned the fact that "promising young men see greater pecuniary rewards for the investment of their talents, without the discouragements consequent upon the choice of the ministry."

Here are five reasons. Coming from students I presume they are determining factors. Since this

Get More and Better Ministers?

Before the Protestant Bodies of the World Today

is so, certain reforms are necessary. While these reforms have a bearing upon the life of the religious world they should be prayerfully viewed by the Disciples of Christ. Let me mention four:

I. The Dignity of the Profession must be raised. This can be accomplished by those already in the ministry. Three things are essential. (1) A consciousness that the work of the ministry is to be valued and judged solely in relation to Christ, must come to birth. (2) Since the ministry is a divinely ordained service, men who have entered it and those who intend so to do, must be impressed with the necessity of needful discipline and training. (3) The interior and spiritual side of the calling must receive greater emphasis. A minister's work is not simply to preach something, but to *live Someone!*

II. The Spirituality of the Church must be raised. It is not to be desired that the appeal to the minister to live Someone should be lowered, but the church should be brought to the standard. If the spirituality of the church were raised from a minor to a major key, the thought of a double standard would be impossible. Ministry is inherent in discipleship. Christian—minister—these are synonymous terms in the New Testament. No difference is permitted even in degree. The family of God knows but one type of character. When church and minister come beneath the same spiritual control—the mind of Christ—the ministry will make a firmer appeal to young men of promise.

III. Branding, Stamping, and Giving Prescriptions must cease. Advisedly I use the word *must*. Nothing creates a parasitic ministry as much as this. Preaching the Word, the preacher lives by the Word. Because of this dependence upon material goods a preacher is tempted to trim to catch the denominational breezes. He feels compelled to adjust himself to the opinions and prejudices of the group. The indictment brought against the group, however, is that opinions and prejudices are not based either upon knowledge or personal religious experience, but are received because they are the accepted beliefs of a majority of the group. Many a promising young man has been lost to the ministry because he has been forced to face a choice between the sacrifice of self-respect and some other profession. To get more and better ministers opportunities must be presented for the development of the higher, finer, more satisfying forms of self-expression and self-realization. College and university days develop a questioning mind, or fail in their chief end.

The partisan judgments of men passed upon others are and always have been the intolerable curse of Christendom.

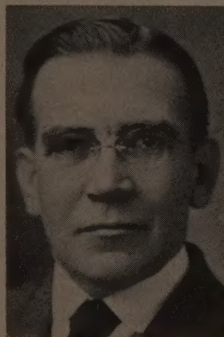
IV. The Preacher should receive a Commensurate Reward. If a minister is willing to answer the call of God in terms of Christ's own demands, and fit himself by means of discipline and training, then the church owes him a prophet's reward. Few churches, if any, know the meaning of sacrifice. The stewardship of time, of means, of talents, of life, is felt by the true minister and is rendered to God. The church, feeling this stewardship, will give the ministry the dignity given it in the New Testament, and will relieve the minister of the necessity of sharing that which should be given to God with the anxiety necessitated by elemental necessities.

If space permitted, a number of other important things could be mentioned. Yet, the things enumerated here, coming from ministerial students, may be accepted as determining factors. While these things remain, promising students will turn aside to other forms of professional life. In short, the church can get more and better ministers when it wants them badly enough!

The Point of Interest

By JESSE C. CALDWELL

A STUDY of the correspondence which has come from prospective students who plan for a religious vocation and make inquiry concerning their educational preparation for



Jesse C. Caldwell, dean
Drake University, Iowa

such a life work throws much light on the problem of the enlistment of men for the ministry. In the period centering around 1910, practically all of the writers manifested a desire to prepare for the ministry. There were a few scattering inquiries, usually from young ladies, concerning the mission field. By 1915, the correspondence was almost equally divided between interest in preparation for the ministry and that of the mission field. The social passion was also manifestly beginning to take hold of the young life. Since 1920, the inquiries are almost equally divided between those contemplating the ministry, missions and religious education. A

recent report of one of our church colleges indicates that members of its student body who plan on religion as a vocation are almost equally divided in their preparation for these three types of religious service.

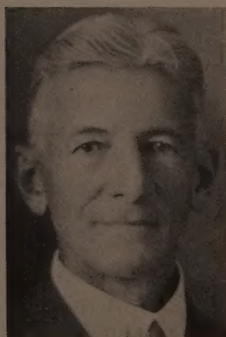
From the above study, it would seem a reasonable implication that the two important factors in the recruiting of the ministry are: First, the place of emphasis given to the ministry itself as an interest of the local congregation, and second, the stress laid upon such a profession in the life and in the educational program of the undergraduate college.

The second factor relates to the preservation of this very passion when once these young people come to college. Every college professor, if he is any good, has a special passion for his own particular field and the interest to which it relates. It is not uncommon for such a professor to make his particular interest so attractive to others that his students desire to follow in his footsteps. It is therefore imperative, if we keep alive the religious passion of students, that the professors themselves shall have a live interest in religion and a real passion for religious service. This is also a reason for urging that some course in religion be taken each year by the student who is preparing for the ministry. If such courses are as grippingly taught as are the best courses in the institution, they will hold those previously enlisted and probably enlist others to make the ministry a life work.

Shall We Train Our Own?

By FRANK H. MARSHALL

TO enlist more recruits for the ministry, we must begin with the home. Today many sons and daughters with ministerial or missionary aspirations must fight home influences in order to realize their ambitions. Oh, for more mothers like Hannah and Eunice, and we will have more prophets like Samuel and evangelists like Timothy to promote the Kingdom of God.



Frank H. Marshall,
dean Phillips University,
Enid, Oklahoma

Next comes the church, our training school for discipleship. The church that seldom or never sends out volunteers for Christian service, should with some hesitancy, rob another pulpit in order to fill its own.

The Christian college is a great recruiting agency. Here our choice young Christians are,

or should be, educated. Here are, or should be, teachers whose passion is the Kingdom of Heaven. Under such conditions the claims of Christian leadership are given at least equal consideration with those of other professions. Failure of any teacher to press this golden opportunity to the limit will result in calamitous loss to the ministry.

The call to the ministry is personal. Jesus called his apostles. None volunteered without that call. So in the home, the church, the college, the call should ring forth, the voice of the minister himself leading in clarion tones.

A better ministry involves better selection and better training.

Our colleges engaged in ministerial education should offer suitable undergraduate courses for ministers, leading to the degree A. B. It must be borne in mind that at present the great majority of our preachers do not get academic training beyond that.

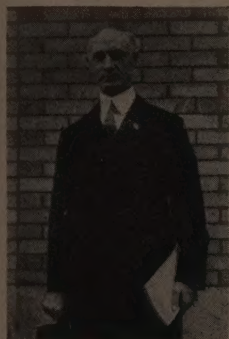
But the time has come when the A. B. degree no longer represents adequate preparation for the minister. He should be, in professional training, the peer of any man in his city. To provide for such, we have two courses open: (1) send our men to the large divinity schools, to be trained by professors many of whom are alien to our historic position, then wonder why we lose some in the process; or, (2) provide higher training in our own institutions. Have we, at present, schools that will compare with large divinity schools in equipment? Frankly, no. But we do have several that are making rapid strides in that direction, and our brethren possess the means to properly equip them. Shall we forever depend upon others to train our leadership? Or shall we do our part, bear our own burden, and make our own contribution to theological education? The latter alternative is the only one open to us if we expect very long to maintain our historic position. I am sure that with this last statement we will all agree.

Let it be borne in mind that to secure better ministers, deeper than the need of better institutions, deeper than the need of larger libraries and endowments, is the need of more of the mind of Christ in the ever-expanding life of the minister himself.

The Higher Training Imperative

By COLBY D. HALL

AMONG Disciples of Christ, it is the churches that set the standards for ministers. There is no one else to do it; no bishop or presiding elder; no convention or col-



Colby D. Hall, dean
Texas Christian Uni-
versity, Fort Worth

lege has the slightest power to say to this man, "You are not fit, or prepared enough." Only the local congregation can say "You are called," or "not called."

The small church often dwarfs the training of the young preacher by enticing him out of college prematurely. "You don't need any more education; you've enough for us," they plead, and he falls for the flattery. Zeal and hustle and a meager training keep him attractive until he is forty; then when he should be growing greater, he reaches his limit and subsides to mediocrity. So long as the standard of training is thus fixed by the small church, we cannot hope to raise preachers to meet the demands of the great churches. The churches should be educated to require higher standards. That is suggestion number one.

The larger church is guilty of dwarfing the growth of the older preacher. It loads him with so many duties that sermonizing is choked. When that church had 400 members the pastor's load was heavy; now it is a thousand or two, and he is still expected to do it all. Hundreds of our churches need, right now, to multiply their employed force by two or ten. Great preaching requires time to think, as literature demands leisure. This is suggestion number two.

The college can be held responsible to some extent. If the training the preacher student gets makes him cold or over theoretical or doubting; if it cools his passion or blights his faith or spoils his human sympathy, then the college is to blame. This occasionally occurs, but not often in schools of our brotherhood. The defects among our ministers are due, not to what they have learned, but to what they have missed.

What can our colleges do to give the student preacher a training ripe enough to meet the demands twenty years after, when the strain comes? You can lure a lad to college, but you cannot make him stay. The college has no authority to hold him.

Yet the college does have some rights. Any boy has a right to prepare as he pleases, if he pays for it himself; but if the church through the college pays the way, it has a right to require that the preparation be correct; not only sound, but adequate. The colleges could agree that every student who accepts aid as a preacher must obligate himself to complete the training

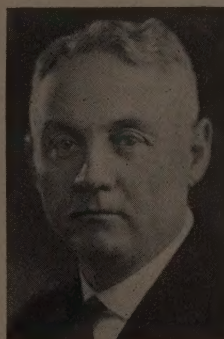
set for him by the colleges. This is suggestion three.

Three things have kept the colleges from doing something like this. One, our fear of exercising any ecclesiastical authority; second, our anxiety to increase the number of candidates; third, such a plan would not work unless all or nearly all our colleges cooperated in it. Are our colleges ready to join in such a move? Do our churches want the colleges to take some steps to raise the quality at the risk of quantity?

The Lines of Emphasis

By CLOYD GOODNIGHT

THERE are at least three things that will enter into an increase in the number of our ministerial recruitments. First, this need must be clearly understood and thoroughly ap-



Cloyd Goodnight, pres-
ident Bethany College,
West Virginia

preciated by pastors, Bible school leaders and members of our church boards; in fact, church boards must be eager to survey their young people and systematically execute a careful search throughout the various congregations for suitable young men. Second, the call must be sounded in such a way that it will penetrate the quiet of every fireside in the church. In planning a life work for their children parents must

consider the needs of the kingdom for an adequate leadership. Third, trite theological bickerings and economic hindrances must be reduced to a minimum; such items harass the lives of many painstaking ministers. The young man entering the ministry is to live a life of sacrifice but must be free to determine rather definitely the features of that sacrifice.

In these days the church wants quality. In ancient Israel the firstlings of the flock were required for the altars of Jehovah. This urgent need of the church indicates at least three things. First, the appeal must be so stated that it will find its way into our best homes. Second, there must be a guiding passion in all of our colleges so that the course of study, the spirit of the faculty and the general demeanor of the institution, shall commend the ministry to the serious consideration of the strongest men on the campus. Third, we must provide adequate graduate training for those who are to do our outstanding preaching. In other words, graduate study should be so conducted as to create, sustain, and perpetuate a deep regard for the life, mission and work of the Disciples of Christ.

What Makes a College Christian?

By H. O. PRITCHARD

WHAT makes a college Christian? That is not the same question as, What makes a Christian college? The answer to those two questions are not identical. What makes a Christian college? Well, it takes a campus; adequate buildings with modern equipment; libraries, laboratories and athletic fields; an endowment and a reasonable income beyond tuitions and fees; a faculty of well prepared and capable teachers; a student body sufficient to utilize the buildings and faculty to the maximum of efficiency; a constituency, sympathetic and supportive. Yes, it takes all these and more to make a Christian college.

But, what makes a college Christian? That's another question and there's another answer. No one thing will do it. It takes many things—a combination of them. Moreover, there are some things which of themselves do not make a college Christian. And yet, it is these very things which are usually considered essential. They would be the first things mentioned by most people. Because they do not in themselves make a college Christian, it is well to enumerate some of them by way of a negative definition.

Labels do not make a college Christian. To tack a name or a label or a high-sounding motto on to a school is no surety that it will be in essence what the name or label implies. As a matter of fact, it may be the very oppo-

site. There are colleges whose high-sounding Christian titles would indicate an excess of the genuine article but which are far from being what their names imply. There may be "something in a name," but there is not everything in it. Even a name can be a misnomer.

Creedal requirements will not do it. To put a creed into the catalogue or even to require the professors to give assent to it before being employed will not do it. No matter whether this creed relates to economics, sociology, science or history, as well as to formal religion, it will not do it. As a matter of fact, it more often has the opposite effect. Neither ecclesiastical slogans nor denominational shibboleths nor creedal enactments will do it.

The employing of a teacher of Biblical subjects or the instituting of a Biblical department will not do it. That will greatly assist, but it is not of itself sufficient. Such a chair or department will reach only a part of the student body and even then Biblical knowledge and the Christian spirit are not necessarily identical. One of the fallacies of our day is the assumption that the possession of a knowledge of Biblical facts

means "a changed heart." That may sometimes happen, but frequently it is not true.

What then does make a school Christian?

First, it must have a definite Christian ob-



Atlantic Christian College, Wilson, North Carolina. Top, Y. W. C. A.; lower left, Fellowship Club; lower right, boys' prayer meeting group



jective. For what purpose does the institution exist? Is it any different in its real objectives from many other schools which make no such lofty pretensions? Is the great Christian ideal of molding men and women into the likeness of Christ and surcharging them with the passion for service, sacrifice and love the motivating objective of a school? Do the students feel it? If so, it is very apt to be truly Christian. Bishop McConnell says, "The chief factor in making a school Christian is the prevalence of the Christian point of view in all the school activities."

Second, it must have a Christian faculty. We are not now speaking of men and women who belong to the church. Are the teachers in history, language, mathematics and philosophy, Christian men and women? What influence do they have on their students aside from the impartation of knowledge? Are they teaching students or expounding subjects? Are students inspired to be something nobler and better than they are? Dr. Henry van Dyke so pointedly remarks, "You ask 'What makes a college Christian?' Undoubtedly it is the spirit of the teachers working with the scholars and helping them in all ways to think and feel and act according to Christ Jesus."

Third, a college must have a Christian atmosphere. That may sound vague and trite, but it is

no less real or vital. An atmosphere is something which belongs to the very soul of a school. This is the weakest point in most educational institutions today. There are a great number of colleges and universities which, under the pressure of present-day conditions, seem to have lost their souls. The very warp and woof of a school must be definitely, positively and unmistakably Christian if it is to lay claim to being a Christian institution and radiating a real Christian influence.

This is a subtle quality but nevertheless a telling one.

Fourth, an institution must have a Christian product. "By their fruits ye shall know them" was the standard which Jesus set up for the measurement of both individuals and institutions. This



Texas Christian University, Fort Worth. Top, foreign missionary volunteers, including three foreign born students; center, freshman Bible class, enrolling 350 students; lower, ministerial students



is the acid test of men and organizations. What kind of fruit does a college bear? Is it small, shriveled, bitter fruit? Or is it big, beautiful, wholesome fruit? It is easy for a discerning eye to distinguish between the two kinds of products. Colleges have an unmistakable and ineffaceable stamp upon their students. The vital question is, what kind of a stamp is it? Henry Drummond in one of his letters says, "The best evidence of Christianity is a Christian." In like manner it can be said that the best evidence in the world that a college is Christian is to be found in the godly, devout and sacrificial men and women who go from its halls into all departments of human life and who serve Jesus Christ wherever their lots may be cast.

John E. Pounds, 1864-1925

By MINER LEE BATES

President Hiram College

JOHN E. POUNDS was a seer. The quality of his inner life distinguished him from the professional preacher. To seers it is given to "understand with the heart." Love is never blind. When to Reason's eyes realities appear quite out of perspective, "men as trees walking," Love sees clearly. Mr. Pounds was a sincere, spontaneous lover of men and of God.

Like so many prophets he grew up in the country. Open fields, plain living, a devout home, hard work, and the church holding the central interest of all, helped to give him an undistorted view of life. A fine mind and strong body, a sensitive conscience and a sympathetic heart, playful humor and fearless courage were his by inheritance from his New England, Virginian and Scotch-Irish ancestry. He was born in Knox County, Ohio, April 27, 1864, and his earlier education was in the district school where he also taught for a time. Later he entered Bethany College and earned his bachelor's degree in three years. He then served the church at Canton, Ohio, for two years, returning to Bethany for a year of graduate study. President E. O. Lovett of Rice Institute, and W. R. Warren of WORLD CALL, were his roommates, examples of the kind of associates a student may find in a Christian college. The total impress of Bethany upon mind and heart was to confirm into life purposes those ideals which he had learned in his home and in the country church early in life.

As soon as he was ready for his life work he was invited to the pastorate of the Aetna Street Church in Cleveland where he labored for about a dozen years. He was beloved by his people and his ministry was fruitful. But no seer is bound by the conventional duties of his position. The

latent capacities of the youth of the church stirred his imagination and with characteristic enthusiasm he declared his vision for Christian Endeavor, the youth movement then sweeping through all communions. He was asked to speak at the young people's session of the national convention of Disciples of Christ in Dallas, Texas. With one accord his address was declared the address of the convention. The minister of a modest parish had magnified his office and had become a national figure.

An immediate consequence of his Dallas speech was a call to the large and influential Central Christian Church of Indianapolis. Beginning in 1895, the three or four years spent in Indianapolis appear to be an interruption only of his ministry at Aetna Street to which he returned in 1899. In reality, however, they were epochal in his career. To Indianapolis he brought as a bride the gifted and loved Jessie H. Brown. His sister Mattie used to tell how, when she introduced him many years before to Miss Brown, his eyes grew larger and larger. He had admired her so long in her stories and songs that he expected to meet a middle-aged woman. He saw a winsome girl barely out of her teens. The picture never faded. Rarely have such gifted minds and hearts been united in so complete a comradeship as in the marriage of John Pounds and Jessie Brown. Their individualities were too distinct for collaboration in the usual

sense of the word, but mutual admiration could not have been more genuine. Each was the inspiration of the other and "their house by the side of the road" was continually spoken of by their friends as the "ideal," "perfect," "beautiful," home.

The exacting routine of a



Drake University, Des Moines, Ia.
Left, Y. M. C. A. Cabinet; top, Ministerial Association; right, Y. W. C. A. Cabinet.



great pastorate was not altogether congenial to Mr. Pounds or to Mrs. Pounds. In an informal way, however, fast friendships were formed, and from the pulpit the thoughtful and spiritually minded were fed. But the vision which here came to the seer, never to leave him, knew no parish bounds. He saw an elect company of youth coming up from all the churches to Butler College. He saw them cultured in mind and heart, through the associations of a Christian college, returning to the churches or to regions beyond, a life-giving stream. He was not disobedient to the vision but declared it to the churches of Indiana and secured from them endowment for a Bible department at Butler. Fruitage of this tree of his planting has been abundant through the teaching of Jabez Hall, W. C. Morro and other kindred spirits.

Another vision came to him one morning at Central Church. Some will recall the circumstances. In a nearby hamlet a good man had been the pillar of the church, paying the major portion of its bills and playing the Good Samaritan to everyone in that community who had need. His home was childless and upon his death an estate of some sixty thousand dollars, the life accumulation of his industry and thrift, was divided between two distant relatives whom he had never so much as seen. They came to receive their inheritance and returning through Indianapolis, celebrated so hilariously that they were arrested for drunkenness and detained in the city jail. On Sunday morning a layman of Central Church related to Mr. Pounds the story and his own experience in securing their release. The devout man, who for more than forty years had made the Kingdom of God first, neglected to say in writing that when he should be gone it was his will that his means continue to serve the kingdom as he had served it while he lived. And because of that oversight, a sum sufficient to have endowed perpetually a teacher in a Christian college or a minister in needy fields was being squandered in ways which he had loathed. To the seer it came as a vision of vast possibilities



Spokane University, Washington. Top, Ministerial students; below, Student Volunteer Band

of Christian service by conserving through bequests what otherwise would be wasted or worse. He was obedient to this vision.

First in Indiana, then in Ohio, later throughout the nation, he preached the gospel of bequests to Christian enterprises, particularly to Christian education.

During the remainder of his life Mr. Pounds seemed to be forced by circumstances into particular fields of labor. But two visions attended him, one of the infinite capacities of youth, the other the incalculable possibilities of money bequeathed to kingdom purposes.

In '99 the failing strength of Mrs. Pounds' mother compelled their return to Cleveland, and Aetna Street again claimed his service as pastor. The character of the neighborhood about the church was changing and he set himself to prepare the way for the great work among foreign speaking peoples which F. D. Butchart is now conducting at Broadway. As a member of the board of managers of the Ohio Christian Missionary Society he interested many in the endowment of the state work through gifts by will.

In 1906 Mrs. Pounds' own health required a change to a higher altitude and clearer atmosphere. They removed to Hiram, Ohio, where she had been born and had spent her girlhood. An opportunity to build a Bible class in the local church instantly commanded their best thought and best hours.



Carr-Burdette College, Sherman, Texas, Girls' Circle

Throughout the village and country they went, inviting all to the church on Sunday morning for the discussion of living questions with a view to finding Christian answers. The Hiram Centennial Class became known afar. Its teacher was asked to tell the story in distant communities and in print. A little office, was it not, to teach a class in a village church? How he magnified it!

A little later Mr. Pounds was entreated to accept the Hiram pastorate. Here more than anywhere else, perhaps, he found associations and opportunities congenial to his rare gifts. For thirteen years, by the pervasive power of his personality and by his preaching, he challenged the entire community to finer living. Genuineness, depth, simplicity, sympathy, were outstanding qualities of the man and the preacher. Yet, in both sermons and personality, there was an attraction which can be neither defined nor described. To hear him, to meet him, was to feel a desire to do a little better, to be better.

During his ministry at Hiram he was asked to speak in behalf of every interest in our national cooperative work. It was he who first advocated before our national convention the establishment of a pension system for ministers and their widows. The policy he then urged has been put into operation and a commission was appointed last October to greatly enlarge and perfect the system.

The crowning work of his life, however, has been in behalf of Christian education. For nearly twenty years he has been a trustee of Hiram College, giving valuable service of a practical sort, for with all his idealism and unbounded optimism Mr. Pounds had rare business judgment. His greatest service to the college was in awakening both the trustees themselves and friends of Hiram everywhere to the duty of remembering Hiram College in their wills. The direct results of his advocacy



California Christian College, Los Angeles, Religious Education group

have been large; the indirect and greater results cannot be measured

Upon the admission of laymen to the Board of Education of the Disciples of Christ, Mr. Pounds was at once elected. Soon he was called to be one of the

secretaries of the board. In this capacity he proclaimed from coast to coast the new gospel of immortality through bequests to Christian education. Hiram, Transylvania, Butler, Eureka, Cotner, Phillips, the colleges of Missouri, Texas Christian University, California Christian College, all have profited by his incomparable appeal in their respective areas. In the days of his desolating sorrow for Mrs. Pounds it brought comfort and courage to be free to follow fully the visions they had shared in that first year of their life together—visions of the undeveloped power of youth and of the unused wealth of old age.

It is noteworthy that Mr. Pounds was not only an effective preacher to other men but that he had the none too common habit of practicing what he preached. Mr. and Mrs. Pounds wrote their wills jointly, leaving their estates each to the other and the survivor leaving all to Hiram College. Out of their deepest disappointment, childlessness, came the desire to give to children of other homes the privileges and association of a Christian college such as they would have sacrificed joyfully to give their own children. So their inheritances and life savings were bequeathed to Christian education. The estate has not yet been appraised but it may prove to be the largest Hiram has ever received. Investments authorized in writing, and others which will be made in education, missions or benevolence, because of his appeal, will probably run into millions. Could his estate, morally speaking, be appraised, it would be found that he died a multi-millionaire in permanent investments for that kingdom it was his one passion to help bring in.



He came to my desk with a quivering lip,
The lesson was done.
"Dear teacher, I want a new leaf,"
he said,
"I have spoiled this one."
In place of the leaf so stained and
blotted,
I gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better now, my child."

I went to the throne with a quivering lip,
The old year was done.
"Dear Father, hast thou a new leaf
for me?
I have spoiled this one."
He took the old leaf, stained and
blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better now, my child."





Hiram College, Ohio, Student Y. M. C. A.

The Twofold Purpose of Education Day

THE Board of Education promotes two special days in the calendar of the church year—Education Day and Go-to-College Day. The first of these—Education Day—is observed the third Sunday in January. On that day churches, thousands of our churches, will observe the day with appropriate programs.

The day is observed for two purposes. First and foremost is its educative value. Our people need to know about our colleges and the great work they are doing. They need to know about the Board of Education, which is trying to help these colleges in every possible way. They need to know of the truly marvelous advance in the field of higher education which our people have made in recent years.

A second reason for observing the day is to secure current support for these colleges. The colleges have great needs. One of the most urgent is a regular systematic income from the churches for current expenses. To many of our institutions this support constitutes their very life blood. Without it they would perish. The day is observed for the purpose of getting churches which use the budget plan to put Christian education in their budget for a decent, reasonable and equitable share of that budget; and where churches do not use the budget system to get them to take an offering on the day for this holy cause. The money received from a church will go to the support of the college or colleges of the state from which it comes. Where churches desire to designate their

gifts such designations are rigidly respected.

It is well to keep clearly in mind the regular, annual offerings from the churches for education as distinguished from the offerings for other boards and for other causes. Unless money is specifically given for the colleges and sent either to them or the Board of Education, they do not share in the gifts of a church. For this reason many churches which are liberal contributors to our missionary and benevolent work give nothing to Christian education. Simply because they fail to put this in their budget as a separate item or take a special offering for this purpose, they neglect this great and needy work—a work that underlies every other cause.

THE annual offering for current support of education should be distinguished also from gifts for endowments, buildings and betterments of various kinds. The Board of Education has two departments which assist the colleges on the financial side. One is a department of endowments, which conducts Endowment Crusades for such colleges as care to use it. The other is the promotional department and has to do with the raising of this regular, systematic, dependable, annual source of income from the churches. None of our colleges have sufficient endowment. Some of them have practically none. Others have far too little. They must depend on these current gifts to education. Education Day is the time and the opportunity for bringing this whole subject to the attention of the local churches.



Hiram College, Ohio, Student Y. W. C. A.

What I Want*

By WINIFRED WILLARD

I AM one of thousands for whom the church has made enormous investments. And I want to tell you some things that I—a type of other students—want in the church college.

I want my institution in good repair, lawn carefully kept instead of looking like a hay stubble, up-to-date blackboards, bulletin boards, electric clocks and bells, arm chairs for note taking and such small, large items as tell that the church has pride in its college.

I want my school to be so progressive that the church will invest in it whatever sums are needed, recognizing that appearance is not a riot of extravagance but is essential to efficiency. I want my school to have the buildings it needs, of the kind that will let me hold my head high when I compare them with other colleges.

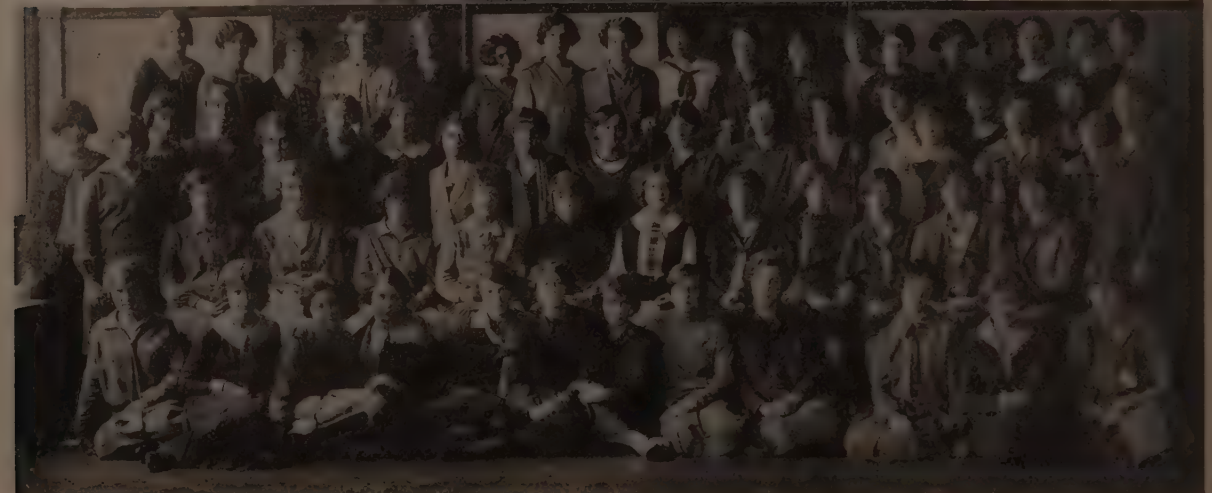
I want my college to have confidence in me, not considering me a child to safeguard. I want it to count me a learner who seeks the best and who welcomes guidance because I do not claim to know the right way. I want to wrestle with responsibility. We

students rally to it in studies, in leadership and in general worthwhileness. Moreover, we usually justify ourselves when we have it.

I want a college whose president I respect for his scholarship and manhood, who talks often to us simply and unafraid, who knows the lure of letters, is at home on the platform, has influence with folks and sympathetic understanding of students—one who knows how to be a real president!

I want teachers so equipped that other colleges want their services but so generously compensated that my college can keep them; teachers who are nobody's leftovers, but familiar with research and scholarship, knowing the technique of their work and possessed by the lofty relation of teaching to life. I want to give them my highest respect.

I want their scholarly records to attest their academic attainments. But that is not enough. They should glow with the passion of teaching; be old enough to know, but young enough at heart—I don't care how old they are by the calendar—to want to be friends with us; to see things sometimes as we see them, to under-



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Christian Education

William Woods College, Fulton, Missouri. Top, Y. W. C. A. Cabinet; below, Religious Education group

stand us and offer us truer guidance than classroom contact can afford.

I want a college with adequate laboratories, where we can specialize, knowing that the church is putting the best of modern resources at our disposal. I want the church to be unafraid to do this and very much afraid not to do it.

I want my college to teach the Bible, with a professor who is familiar with the imposing sweep of modern thinking, and who thrills with reverence for the Book of Books. I do not want him held up as a heretic every time he tells us what scholars of today say in Biblical interpretation.

When I have finished English Bible I want to feel that I have been led freely along lines of masterful, Christian interpretation. I do not want to be

hedged about lest I believe what somebody somewhere may not want me to believe, and all but forced to accept certain creeds and dogmas. I must be free to accept and reject for myself.

I want the curricula of my college standardized according to the best educational needs. I want Greek and Latin available, science, modern languages, interpretations of history and its philosophy, of governments and their policies, of economics and the outreachings of sociology—all these things which I must know if I am to be my best in my world in my day. In faculty and finances, too, my college must be standard. But I do not want it embarrassed or annoyed at the whims of overstandardizing agencies which appear to attempt the whiphand in the educational world these days.

At my college, I want social life that satisfies, that gives me a modern good time, and makes me glad when students from other colleges spend a week-end on my campus. I want social life that is cosmopolitan, not provincial; dignified, bright and beautiful. My college cannot afford that which is out of date. How I wish the church could see that social provincialism loses out with the student world!



Bethany College, West Virginia. Top, Ministerial Association; right, Y. W. C. A.



I want my college to lead in debates and other forms of platform appearance that teach me to think on my feet clearly and without embarrassment, and develop me in ways valuable and vital. Debating is not out of style. It needs cultivating—that's all. I wish my college would be the cultivator.

I want my college to exemplify the best in religion. That is the only reason why the church school exists. Some colleges offer an emotional religion that most young people today neither want nor will accept. The trustees and the president and the preachers sometimes wonder what is wrong. This is it. Students want the religion that is a great transforming light and life and power in the world—but not the emotional kind that thrives on hackneyed phrases and stereotyped feelings.

I want my college so to teach Jesus Christ that our intellects will be satisfied, our sense of law and its divine operations left unstultified; so that

he becomes our most potential friend. I want my college so wisely to set him forth that after four years of seeing him face to face upon the campus, meeting him in science, literature, language,

ethics, philosophy and history, students will go out from my college worthily to represent him.

WHAT counts in a man or nation is not what the man or nation can do, but what he or it actually does. Scholarship that consists in mere learning, but finds no expression in production, just as ability to shoot well at clay pigeons, may be of interest and value to him, but it ranks no higher unless it finds expression in achievement. From the standpoint of the nation, and from the broader standpoint of mankind, scholarship is of worth chiefly when it is productive, when the scholar not merely receives or acquires but gives.

THEODORE ROOSEVELT.

The Fifth Epistle to the Churches

By a Missionary on the Field

IF God is true, then the humblest layman may be a maker of history. If the word of the King is worthy of trust, then there is no Christian, however humble his lot, however lacking in the qualities that make a leader, however circumscribed his field of activity, who may not be instrumental in ushering in a new day for multitudes of benighted souls. If Christ spoke the truth, then the bed-ridden invalid who can hardly turn a finger, for whom the thought of service in the Master's vineyard will never be anything but a dream, may set in motion forces that will revolutionize society. In spite of every handicap, in spite of weakness, in spite of pain he may yet be instrumental in causing the fires of God to fall upon a cold and impotent church; he may crown diseased and poverty-stricken souls with immortal glory and everlasting peace.

This is only another way of saying that God answers prayer; that he is able to do for us exceeding abundantly above all that we could think of or ask for; and that according to our faith it shall be done unto us.

Why we have not grasped this simple truth, which, like the Star of Bethlehem that guided the wise men to the Savior's lowly crib, would lead us to riches untold, to such treasures of love and joy and power, such undreamed-of glory—this is quite the most phenomenal mystery of our present day Christian life. A simpler proposition could not be conceived. God has said, "Ask and ye shall receive. . . . Call upon me and I will answer thee." What the greatest statesman could never do, God can do; what the richest man cannot buy, God can give; what the keenest scientists could not achieve, God can do; what all the armies of the world would fail to accomplish, God can bring to pass. Now, since he from whom cometh every good and every perfect gift, places himself at the disposal of even the humblest child of his and says:

"Ask of me, I will . . . I will lift souls out of darkness . . . I will pour my Spirit upon nations . . . I will fire the church with an all-consuming passion of love . . . I will give to the spiritually dead, life . . . I will . . . I will heal. I will save. I will transform—" Since, I repeat, the God of all the universe bids his children work through him, where then is the Christian that cannot be a maker of history? Oh, that the children of God might realize this. Oh, that our factory girls, our clerks, our tradesmen, our mothers, our fathers, and all who groan under the yoke of commonplace activities, who are bound to the wheel of ordinary duties while their spirits chafe with burning desires to launch forth on holy missions of light, who are sick with longings to visit the far islands of the sea in the service of the King, who would bless and heal and save as peers of God—that they might understand that God calls them, calls them all and bids them all be kings. Oh, that the layman might appreciate the fact that even his name, even his deeds would be worthy of a place in heaven's Hall of Fame, even the fruits of his life would be no less wonderful than those of a Livingstone, if he would learn to take God at his work and simply pray.

THERE are not wanting facts from life to substantiate the above mentioned principle. Gordon in his *Quiet Talks on Prayer* tells of a bed-ridden woman in London who was much exercised because of the dying condition of her church. One day she happened to read an account of Dwight L. Moody's marvelous work in Chicago. She resolved then and there to pray that God might send Moody to England and to her church. Days passed, weeks and months, but she did not waver. Her church needed a great revival. England needed a revival. God had promised to hear her cry. She continued to besiege heav-



Eureka College, Illinois. Left, Y. W. C. A. Cabinet; center, Y. M. C. A. Cabinet; right, students preparing for Christian service

en. Two years passed. One Sunday her sister came home from church and said: "Do you know who preached for us this morning? Dwight Moody of Chicago." The invalid begged to be left alone. She refused her Sunday dinner. She had meat to eat whereof her sister knew not. She spent the afternoon in prayer. That night, as Moody later testified, a wonderful thing happened. When the invitation was given, five hundred responded. The church was filled with the glory of God. Even Moody, accustomed as he was to great manifestations of the power of God, was amazed. A mighty revival broke out which spread rapidly over England. Thousands were swept into the kingdom. A bed-ridden woman, sick and weak, had made history. The story may not be as thrilling as that of a Morrison or a Judson, but who would say that it is less significant or of less moment? A bed-ridden woman who could do nothing for others, who herself needed constant attention was instrumental in ushering in

and joy for forty-nine men, he classed with the Careys and Mary Reeds.

MORE than great statesmen or great scientists, great physicians or great reformers or even great preachers, the world needs great pray-ers. Not all can be great in the eyes of the world but all can be great pray-ers. God has placed what is highest and holiest and happiest, what is most useful, what is of most value to the human race, what is most productive of good, within the reach of all. All can make it possible for God to work; all can yield themselves to God and thus become channels through which he can work; all can claim his promises; all can, through believing prayer, turn the stream of divine life and mercy upon the great barren waste lands of human need and cause them to blossom into Edenic fragrance. All can pray and thus step into the office of supremest usefulness. Not all can have fortunes to spend, but all can possess themselves of the true



Culver-Stockton College, Canton, Missouri.
Left, Y. M. C. A.; top center, Student Vol-



unteer Band; bottom center, Ministerial
Association; right, Y. W. C. A.

a new day for multitudes of souls, for her church and for her country.

I once read of a little girl who also was confined to her bed by a spinal affection and who was much grieved because she could do nothing for her much beloved Master. Complaining of this fact one day to her pastor who had come to call, the pastor assured her that she could do great things for her Master in spite of all. He talked to her about prayer and told her how God hears and answers. He left with her a list of names, the names of fifty unconverted men of the city. She was to pray daily for these fifty men. A month or so later she died. Forty-nine out of the fifty men for whom the bed-ridden girl was praying had found Christ and had gone into the church before the month closed. If some prophet were to take up the pen and in obedience to God write history as the angels see it, would not this child who through God played such a blessed role, ushering in a new day of peace

riches of God and spend vast fortunes of grace in behalf of poverty-stricken souls. Not all can frame great laws or sit in the councils of the League of Nations, but all can do what would be infinitely more significant, namely, work miracles of grace in unregenerate souls so that they shall no longer break the laws of heaven. Prayer simply opens up to the very humblest of God's children a field of usefulness and of possibilities of creative activity so vast and so splendid and so sublime that in comparison with it all purely human activity, however lofty, shrivels into paltry insignificance.

Recently I read of a preacher who, because of old age, was compelled to retire from active service. It almost broke his heart. He longed to "carry on." He felt that he must somehow be about his Father's business and in some way win souls to Christ. He decided to give himself to prayer; prayer for churches, for institutions of

benevolence, for missionaries and for souls out of Christ. What was his surprise when he discovered that he accomplished infinitely more, saw more souls saved, was the means of bringing more blessings to others and wrought mightier things for God than in the best



Lynchburg College, Virginia, group, embracing Y. M. C. A., Y. W. C. A., Student Volunteer Band and Ministerial Association

days of his former ministry. The very fact that this surprises us is before God our indictment. The very fact that this strikes us as queer and extraordinary proves our want of true faith and our base neglect of his word. "The fool hath said in his heart, there is no God." But what of the Christian who says he loves him and believes in him and yet goes about his daily tasks as if God were not. What of the Christian who exhausts every human means to solve his problems and supply his needs before he thinks of turning to God; who makes so much of the material and the human factors of life that God becomes all but a minus quantity.

If we believe in a God of infinite love and power, the God revealed in the face of Jesus Christ, why should it seem strange to us that a superannuated preacher should accomplish more through prayer than ever he was able to do in the days of health and strength?

THAT great missionary, Andrew Murray, who gave himself so unstintedly to the redemption of Africa, was wont to say that prayerlessness is sinfulness. But it seems to me that our unwillingness to give time to prayer is not sinfulness alone. If it were only that, it would not be so deplorable. It is actual godlessness. How so? It is not our knowledge of Scripture nor even our willingness to serve that is the true index to our spiritual condition. It is our prayerfulness. The soul that does not pray hardly lives. Prayer, which may be defined as drawing upon God, is the very life of the soul. The very first thing God does, when he is given a chance to operate within a soul, is to create a spirit of prayerfulness, a spirit of oneness with himself, a spirit of dependence upon himself. "Behold he prayeth," said the spirit of Paul immediately after his conversion. With Jesus every breath was an act of loving communion with his Father; every beat of his heart an appeal to the Father for guidance. Prayer and life were one and the same thing. Archibald McLean was wont to

say that a missionary unprayed for is like a fireman facing a great fire with an empty hose. He might have gone further and made a more sweeping statement; he might have said that the man who does not pray and is not prayed for, whatever his lot, whatever the na-

ture of his toil, is like an artist who faces a great expectant audience with a broken harp.

"Eye hath not seen nor ear heard nor hath entered into the heart of man the things that God hath prepared for them that love him." And that means right now. Those that love him are those that pray to him, those that seek his face. The true lover never wearies of waiting upon his heart's love. The moments spent in her presence are life to his soul. He would make a way to her side that he might whisper the great secret, though all hell should oppose him. The gold of earth he counts but nothing that he might possess her. Converse with the object of his love is the only music that has any charm for his soul. Dare we say that we love God if we can do without daily communion, without tender quiet times with him? May we not paraphrase the Word and say, eye hath not seen nor ear heard nor hath entered into the heart of man the things that God hath for those that can't live without talking to him, without seeking his face in earnest prayer?

The President's Sermon

LET us not forget what President Coolidge said, standing beside the grave of the Unknown Soldier:

We do not need more national development; we need more spiritual development.

We do not need more intellectual power; we need more spiritual power.

We do not need more knowledge; we need more character.

We do not need more government; we need more culture.

We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen.

A Tremor in Our Social Structure

The Exclusion Act Raises Another Baffling Problem

By PETER WANG

THE United Parlor is an organization whose membership includes Chinese born in America and Chinese whose parents are American citizens of Chinese descent. Its objects are to enhance the welfare and happiness of its members, and to inculcate the spirit of true patriotism and Americanism in its membership.

This organization was founded in 1895 by a small group of American citizens of Chinese descent in San Francisco. This far-seeing group had observed the shirking of civic responsibility by Chinese residents and their ignorance of their duties as citizens.

Today the organization has nine branch parlors scattered throughout the United States with a membership of 10,000 and with a double fold object: (1) to instill a clear understanding of the privileges enjoyed and the responsibilities for the betterment of this country whose protection the people of the Chinese race enjoy; (2) to inform the general public that the Chinese are not "detrimental to the welfare of this country," but in fact have and always will perform their duties as citizens or residents of this country.

The fulfillment of duties as performed by an American citizen of Chinese descent may be vague in the minds of many, so I would like to reveal the story of Hong Chow Lee. He was a

lad of twenty-one when the United States declared war on Germany. Hong Chow Lee enlisted in the army and was sent to Camp Lewis for his preliminary training. He was an apt student and soon was assisting in training other young American citizens of Chinese parentage who were either enlisted or drafted.

While the youths were still in training the German line was rolling toward Paris, and this necessitated more of America's youth to stem the onrushing tide. Boys were called from the different camps, and Lee was included. The last heard from him was a postal card telling of his safe arrival in France with the American Expeditionary Forces, August, 1918. The conflict was at its height and many of America's best participated. Hong Chow Lee and many of his "buddies" were awaiting the command to go "over-the-top" October 19, in the battle of Argonne Woods. The signal came. The Stars and Stripes lurched forward from the trenches flanked by "doughboys," and at that instant the German machine guns spat fire. The American line wavered but did not stop. "The Fighting China Boy" fell with many others, mortally wounded.

"Soldier, and citizen, farewell! Comrade, I salute you!"

With these parting words from Charles Kendrick, Ameri-



Butler University, Indianapolis. Top, Y. W. C. A.; lower left, Y. M. C. A. Cabinet; lower right, Ministerial group

can Legion national committeeman from California, the body of Hong Chow Lee was laid to rest, and "Taps" sounded farewell.

At the last convention of the United Parlor in Chicago, which is held biennially, matters pertaining to the welfare of the organization were discussed and particular interest was centered on the provisions of the Immigration Law of 1924, better known as the "Japanese Exclusion Act," which prevent the admission of alien Chinese wives of American citizens of the Chinese race, and which was upheld by the United States Supreme Court.

"Section 13, Subdivision (c): No alien ineligible to citizenship shall be admitted to the United States unless such alien (1) is admissible as a non-quota immigrant under the provisions of subdivision (b), (d) or (e) of Section 4, or (2), is the unmarried child under eighteen years of age, of an immigrant admissible under such subdivision (d), and is accompanying or following to join him, or (3), is not an immigrant as defined in Section 3."

Subdivision b, d and e of Section 4 apply to immigrants previously lawfully admitted, immigrants who seek to enter as religious ministers or professors, and to students.

Until the passage of this law, alien Chinese wives of American citizens of the Chinese race were eligible to admission to the United States.

It is a well known fact that the Chinese male population far outnumbers the Chinese female population, and that the Chinese male resident here desiring to marry must, in most cases, go to China to seek a wife of his own race, the number of Chinese female residents, here being too restricted to supply the demand. Such being the condition obtaining under the law as it now stands, most of our Chinese American citizens must of necessity remain unmarried, or if electing to go to China to marry must either give up their residence and virtually give up their citizenship here, or live their lives separate and apart from their wives, who are debarred from admission to the United States under Section 13 of the Immigration Law of 1924.

The only solution of the problem, the Immigration Law remaining unamended, would be the marriage of the Chinese American citizens resident here to a woman not of his own race, and this is not only undesirable and inadvisable from the viewpoint of both white and Chinese, but contrary to the laws of many of the states in the Union.

Marriage is an institution sanctioned, encouraged and fostered by civilized society and by the state. Civilized society has always recognized the right of a man to marry, and when married, his right to the society and companionship of his wife. Civilized society recognizes the fact that "it is not good for a man to be alone", and that marriage and the association of a man with his wife constitute the greatest safeguard of public morals.

In all probability when the Immigration Law of 1924 was being considered by Congress, the fact that Section 13 would prohibit the admission of alien Chinese wives of American citizens was not called to the attention of its members.



Cotner College, Bethany, Nebraska. Top, group studying for religious work; lower, Aylsworth Club (Ministerial)



It is not presumed that the unnatural condition in the respect herein pointed out in which American citizens of the Chinese race find themselves as a result of Section 13 will be allowed to stand. The Supreme Court could only interpret the law as written by Congress. It could not disregard the literal and plain language of the law in an effort to avoid its hardship upon a worthy class of American citizens.

Therefore it is from Congress that the relief must come, and it is to Congress that the American citizens of the Chinese race confidently look for an amendment to Section 13 which will give him that legal right to the companionship of his wife which is in consonance both with natural law and with the custom and usage of civilized society.

The Second Crop in Japan

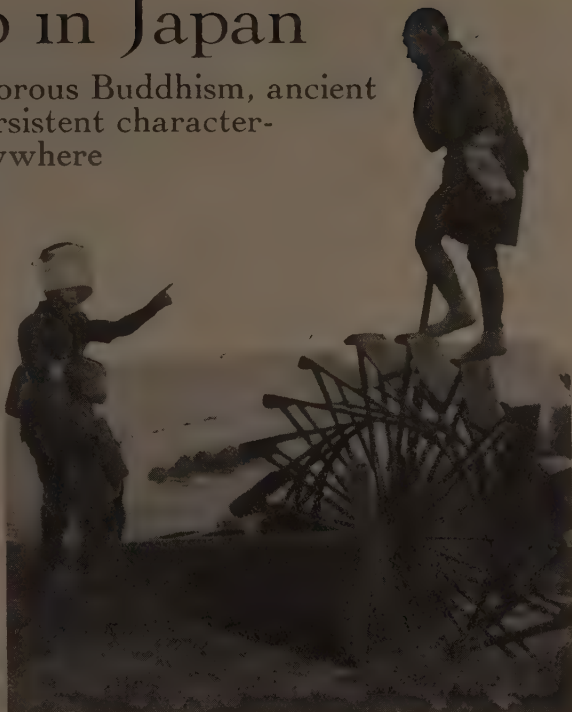
A glimpse of successful Christianity, vigorous Buddhism, ancient landmarks, modern industries, persistent characteristics and beauty everywhere

By W. R. WARREN

THE success of Christian missions in Japan is manifested only partially by the statistics of church membership and school attendance. The laws, customs and prevailing public opinion throughout the Empire have been profoundly changed by the preaching of the gospel, the widespread distribution of the Bible and the living presence in all the centers of the nation's life of men and women in whom the grace and power of Christ are manifest. Thousands outside the churches are consciously striving to live the Christian way and millions are unconsciously readjusting their conduct and thought after Christian patterns.

It is hard to realize that less than seventy-five years have passed since Japan reluctantly opened her doors to America and Europe; that Christian missions have not yet celebrated their diamond jubilee in the Empire. In many respects the nation is the most modern of all countries, because transformed to order under the influence of the scientific discoveries and inventions of the last half-century. Precisely because of these revolutionary changes the people have held all the more tenaciously to some of their old ways. The visitor finds electric lights in thatched houses that were built before the days of Columbus and high-power limousines in front of the most primitive temples.

It was natural, and even inevitable, that the first missionaries should lead their converts to express their Christianity in the forms to which they themselves were accustomed. None of us are ever able to distinguish completely between the essential and the accidental in our religion. We stand in reverent awe before the living proofs of the devotion, wisdom and energy of these apostles to Japan, and yet we are both distressed and amused by the architecture of the churches they built, the character of furniture they installed in those structures and the ineptness of many items in the order of worship which they imported. Even yet the Japanese find it difficult to sit in pews, though all of the public schools and many of the business houses compel them to use benches and chairs. As soon as they reach their homes they get out of their foreign clothes, put on comfortable kimonos and sit down on the floor. Their old religions were individual affairs and their baths social events. The advocates of the new faith insisted that they must wor-



Flooding rice fields with water

ship in crowds and bathe in solitude. Some conform rather pathetically while others steadfastly continue in their old ways. Many such conditions tend to retard the numerical growth of the churches though innumerable believers are being added unto the Lord.

Church attendance is further restricted by the continuing custom of seven days' work to the week. Public offices observe Sunday but the great mass of the people placidly keep to the ways of their fathers. Night services are correspondingly difficult to hold because most of the people work ten, twelve and fifteen hours a day. One can stop at a Buddhist temple or a Shinto shrine on the way to or from work, toss a coin into the ever-present box or onto the floor, repeat a set form of prayer or incantation and pass on. To put on one's best clothes, travel to a distant part of the city and spend an hour or two, mostly in a vain effort to listen to an uninteresting talk, is for most of these people a sheer impossibility. And we are still slow to give them any other way of expressing their faith in the out-of-doors, itinerant Christ. All of these things considered, it is amazing that there are so many statistical as well as actual results to show for our two generations of Christian missions in Japan.

THE second crop of Japanese Christians is making an impression upon the life of the Empire and upon the organization and policy of

the church which was impossible to the first generation, new as it was to the accent of faith and the liberty of discipleship. The very success of the Christian movement is thus embarrassing sometimes. From the first the missionaries have labored and prayed for the day when the church on the field should produce its own leaders, support its own work and determine its own policy. We are now in the time of transition in the church fostered by the Disciples of Christ. In other bodies it came earlier, since they had been on the field longer. The Congregationalists, for instance, twenty years ago reached the stage which is now giving us both joy and pain. This year their board in Boston has voted what many of the Japanese as well as the missionaries think is too rapid a transfer of all evangelistic work to the Japanese.

For some time the direction of all work in Japan which is supported through the United Christian Missionary Society has been in the hands of a general committee composed of five missionaries and five Japanese, all elected by the annual convention or *nenkwai*. In this convention all of the missionaries and full-time workers are members and every church elects one or more Japanese representatives. This gives the pre-

thority. Consciousness of progress and pride in achievement have naturally tended to make the Japanese quite willing to decide their questions for themselves. And, these our children in the faith, just like our children in the flesh, are ready to practice self-determination



Yokichi Hirai

President of the Margaret K. Long Girls' School, Takinogawa, Tokyo, Japan, and pastor of the Takinogawa Church



Thirty-fourth General Committee, Japan

Front row, left to right: J. B. Hunter, R. D. McCoy, Jewel Palmer, T. Yokoyama, T. A. Young; back row: Alexander Paul, T. Sheirai, T. Soni, Z. Watanabe, T. Chiwaya, W. H. Erskine

before they are able to provide self-support.

For two years we have been cooperating with the Methodists in Tokyo in the Aoyama Seminary for the training of ministers, supplying one of the teachers in the person of R. D. McCoy, and



In the doorway of the Margaret K. Long school, Tokyo, Japan

ponderant voice to the Japanese. Many influences united this year in causing them to exercise their responsibility more fully than they did before. National feeling is running high all round the world and all peoples are impatient of anything that looks like foreign au-

thority. enjoying all of the advantages of their library, buildings, instruction in other departments and the fellowship of a body of over a hundred students. There was not complete union as in Nanking and the arrangement was not ideal in every way, but it seemed to the entire general committee the best possible plan for the present. Some of the Japanese brethren took a different view of the situation, however, and voted in the convention which met in September, against the voice of the missionaries, to return to the separate maintenance of Drake Bible College.

Our work in Japan centers in Tokyo, the capital of the Empire, a city as large as Chicago. Here there are three churches affiliated with the United Christian Missionary Society, each with its Japanese pastor. In the most crowded section of the city is Asakusa Institute with day nursery, kindergarten, street preaching, Sunday school and all forms of institutional church and Christian social settlement work. The Takinogawa section of the

city is the scene of our largest efforts: kindergarten, boys' school, Margaret K. Long girls' school, three homes of missionaries and Takinogawa Church. The double compound of nine acres is beautifully situated on high ground in the northeastern residence part of the city with excellent street car, bus and suburban train service to other



Tennoji Christian Church, the second self-supporting church of the Disciples of Christ in Japan

districts. Further out, on the very fringe of the suburbs, is the Woman's Christian College in its new buildings on a campus of twenty-four acres. This is one of the union oriental colleges for which a total building fund of three million dollars was raised in America two or three years ago. It is only seven years old but is filled to its present capacity of two hundred students in the dormitories and one hundred day students. Miss Hayes of Winchester, Kentucky, has just come to represent the Disciples of Christ on the faculty where the service of Professor Watanabe, who will spend the next three years in European universities, has been most highly esteemed.

With all of Japan's marvelous progress as a nation there are still some deficiencies in her educational system. The five imperial universities are for men only. The only provision for girls above the high schools is in the normal colleges. When it is said that attendance in the government primary schools is universal and compulsory, exception is made of all illegitimate and outcaste

children. They are not registered and consequently are ignored in the government's statistics. Even boys must pass a rather rigid examination before admission to high school, in which, as well as in most primary schools and the universities, they must pay tuition. All exceptions aside, Japan is a nation of learners, and the missionary schools as well

as those maintained by the government are filled to overflowing with students whose parents cheerfully pay for their instruction. Far more beautiful than the forest-clad mountains, rice-growing valleys and tree-shaded highways of Japan are her eager boys and girls at school, and especially her bright-eyed children in the Christian kindergartens. We want all of our people to get acquainted with our Japanese preachers, Bible women and teachers. We wish all of our North American churches made every baptismal service impress the necessity and the beauty of complete consecration to Christ as did that in which we saw three men and one woman buried and raised with their Lord in the Takinogawa Church of Tokyo.

We cannot too highly honor men like President Hirai of the Margaret K. Long Girls' School, President Ishikawa of the Tokyo Boys' School and their associates. Equally praiseworthy are the charming kindergarten teachers in all the stations and Mr. Erskine's ac-

(Continued on page 36)



Glorious Fujiyama from Lake Hakone

The Law's Call to Christianity

By W. F. TURNER

I HEARD recently an amazing story of the persecution and suffering of a good man in the performance of his duty. It deserves wide publicity for three reasons: to show the diabolical character of the lawless element of society, to arouse patriotic citizens to renewed responsibility in the enforcement of law, and to render honor to whom honor is due. This recital is based on numerous interviews with reliable people where the incident took place, on information taken from the files of daily newspapers in the same locality and from official documents.

The place involved is Butte, Montana. Butte has a population of 45,000 and is noted for its copper mines. The city is built on what is called "the richest hill in the world," and has become, it is claimed, "the largest mining camp on earth." This mining activity, as usual, drew large numbers of foreign laborers. With the mining corporations largely indifferent to moral conditions, there came also in plentiful numbers the gamblers, saloon keepers and purveyors of vice. In the old days and for long after, Butte was known as a "wild and woolly," "wide open" town. One saloon boasted the largest bar in the world. Evils associated with the saloons naturally developed on a similar scale. Inevitably city politics and government were more and more influenced by the wild and lawless element of the community. Thus things continued until the enactment of the Eighteenth Amendment and the passage of the Volstead Act. Naturally, these legal restraints were resented and an attitude of rebellion to them has so far been maintained. Thus it is alleged that saloons have been supplanted by bootleggers and moonshiners who ply their trade openly in large numbers of so called soft drink parlors, that gambling is rampant, that vice flourishes, and that nearby roadhouses are notorious. Business men are quoted in the daily press of Butte as saying that because of these conditions the name of their city suffers, and that legitimate business interests are seriously injured. They affirm that these losses run into the hundreds of thousands of dollars annually, the ill-gotten gains being hoarded, spent elsewhere or sent across the seas from whence many of the lawbreakers came.

Worse still, it is further alleged that officers of the law are in conspiracy with bootleggers and gamblers against the law itself, that bribery is common, that juries are in effect packed by being drawn from limited jury lists and by quick challenges of jurymen who mean business, and

that those who have tried to correct these conditions have been threatened and sometimes have suffered violence. A story is told of a certain jury trial wherein three jurymen voted for a severe penalty for the commission of an atrocious crime. Later, two of the three were found dead on their premises from violence, and the third has been threatened with death. The plan seems to be to bulldoze and terrorize the better element of citizens into discouragement, apathy and inactivity and then through political alliances keep out any serious efforts by state or federal authorities to "clean up" Butte and Silver Bow County.

IT IS still further alleged that all city officers, including the sheriff and county attorney, as well as the district judges, are elected on a wet ticket and that the city government unlawfully collects a large revenue from bootleggers, joint keepers and inmates of the red light district. The system of collection, it is said, is as follows: Periodic arrests are made and a small cash bond required. These bonds are forfeited through non-appearance at court and those arrested continue just as before, the bonds serving in reality as a license fee. It is said also, that the prohibition unit for this area, responsible for enforcing the law, takes much credit for the numerous cases it handles and for the fines collected by a similar method. It must not be understood that all citizens in Butte approve these conditions. It is believed that the majority are good, honorable and law-abiding people. But they have been so busy with their own personal affairs that they have not united to control the government of their city.

Lawlessness became so flagrant that, early in 1923, there was formed a "Citizens' Committee" of seven members, including three leading Protestant pastors and four other men. One of these pastors was our own B. H. Lingenfelter who now lives in California. F. H. Sarles, a business man, was made chairman of the committee. He is a man of ability, high courage and tireless energy and deserves unstinted praise for his work, as does the whole committee. This movement did not originate with church folk, but arose from the general discontent of the solid citizenry of the city. This committee raised funds and, on advice from the state's attorney, set out with grim determination to bring about better conditions. Their plan was to invoke abatement proceedings through district and federal courts rather than through city and county courts as it was felt the latter

were tied up with the interests to be prosecuted. A private detective was employed who set about securing evidence against bootleggers and gamblers. Shortly afterwards and without any cause or provocation, except what is here stated, he was shot down in cold blood on one of the main streets of Butte; *shot in the back!* His murderer, alleged to be a notorious crook and gambler, was given a short prison term for manslaughter. The evidence of the detective was lost and expenses became heavy, but the committee secured new funds and set out anew upon their task.

About June 1, 1923, another experienced and clever detective was employed. He was soon approached by leaders of the criminal ring who offered to take him into partnership.

He played their own game in a masterly way and soon had evidence against all the principal bootleggers and joint keepers of the city. A listening tube was installed between the room where he met the lawbreakers and the room where his helpers, with the aid of a dictaphone and a stenographer, took down conversations verbatim involving



Clifton C. Dorris

bribery. He also secured over \$1,500 in actual bribe money. This money and evidence, it is claimed, is to this day locked in a bank vault in Butte awaiting the time when it can be used in prosecution. Feeling that enough evidence was at hand to convict the whole gang, the committee turned to the courts. It was a merry-go-round. Efforts to convict went the round of the courts and grand juries without avail. Efforts to get the cases into the district courts as well as appeals to the U. S. District Attorney were alike fruitless. Appeals were made to national leaders of the Anti-Saloon League, to one of the national congressmen from Montana, to Attorney-General Daugherty and finally to President Coolidge. Any number of letters and telegrams were sent to Washington, and finally a special committee was sent there to ask that a special prosecutor be sent to Butte to try these lawbreakers on the strong evidence in hand. The whole matter was referred back to the U. S. District Attorney in Montana. He claimed the matter should

be handled by the state's attorney, and so disposed of the cases that the evidence of the committee went back direct to the ring at Butte, resulting in threats against the lives of the detective and members of the committee, and finally in dismissal of the cases. So until this day little has ever been done to convict these law violators.

HERE let me introduce Clifton C. Dorris. Mr. Dorris studied for the ministry at Eugene Bible University, Eugene, Oregon, the years of 1915-16 and 1916-17 and was ordained. He later returned to his home in Butte where he was not preaching regularly at the time, but where he was elected an elder in the Shortridge Memorial Christian Church and where he was highly respected and loved for his Christian integrity. He became interested in the movement for better law enforcement and in June, 1923, began work with and for the citizens' committee. Mr. Dorris was engaged in this work for about eight months, five months of which he served without pay. He worked with the detective mentioned above and

soon had helped gather evidence against eighty-four persons for violation of the liquor and gambling laws. In connection with these cases they intercepted over \$1,500 in bribe money and charged forty-three with bribery and conspiracy, including bootleggers, gamblers and local officials. It was Mr. Dorris who sat at the end of a listening tube and with a dictaphone and a stenographer took down the ver-



Mr. Dorris as he appeared the morning after he was released from jail

batim conversations referred to above.

In recognition of his efficiency, Mr. Dorris was appointed a state law enforcement officer with the same power as a sheriff, with authority in all the counties of Montana. He was then placed in charge of a group of investigators and stationed in Butte. He soon had secured evidence against sixty more and conducted a large number of raids on bootlegging establishments, a task that should have been done by the local sheriff. On one of his trips to secure evidence he was attacked by a notorious character and knocked down. As a last resort and in self-defense he was

compelled to shoot the man through the leg. This shooting affray which brought about the arrest of Mr. Dorris; his incarceration in the city jail that night, where, before his friends knew of it and could come to his relief, he was outrageously assaulted; his farcical trial for second degree assault; his conviction and sentence to the state penitentiary; the tremendous public indignation and monster petition which brought about his pardon and complete exoneration, are all best set forth in the words of Governor Dixon, in his recommendation to the pardon board as follows:

November 25, 1924.

In the Matter of the Application of
CLIFTON C. DORRIS,
For Executive Clemency

The State Board of Pardons,
Helena, Montana.
Gentlemen:

Clifton C. Dorris was convicted of assault in the second degree in the District Court of Silver Bow County on May 13, 1924, and sentenced to a term of from one to two years in the State Penitentiary at Deer Lodge.

Clifton C. Dorris was and still is a duly appointed, qualified and acting prohibition enforcement officer for the State of Montana. As such officer he was detailed for duty in the city of Butte. In the performance of his duty as such officer, he was directed to secure the name of the proprietor of a place on North Main Street known as "Buckley's Place." This place had been known as a "roughneck saloon" for a number of years. Dorris was sent by Mr. Angstrom, deputy attorney-general, on the errand above mentioned to Buckley's place, to find out the name of the owner. When Dorris entered the place he was recognized by Buckley, who attacked him. Dorris told Buckley that he was an officer and warned him to desist, but Buckley continued his attack and Dorris pulled his gun and placed it at the pit of the stomach of Buckley, who still continued the attack. Dorris then fired a shot in the air to frighten Buckley. Buckley continued the attack upon Dorris, who then shot him through the fleshy part of his leg.

After Dorris was arrested, he was confined in the Silver Bow County Jail and there he was brutally attacked and nearly killed by two thugs who, reputable people of Silver Bow County represent to me, were purposely placed in the jail corridor under instructions to beat up the law enforcement officer, Dorris.

Former Attorney-General Rankin on June 28 in writing advised me as follows:

"Mr. Dorris is unjustly convicted of assault. I have thoroughly investigated the facts and circumstances surrounding the affray, wherein Jerry Buckley was shot by Dorris. The verdict was a miscarriage of justice. Dorris shot in self-protection and as a last resort and was well within his legal rights. He did what any officer under the same or similar circumstances would have done.

"There is a certain criminal, vicious, crooked, law-defying element in Butte which feels that there should be an open season on prohibition officers. They have no respect for the government, the constitution nor for themselves. Justice would be denied if Dorris were not pardoned."

There have been presented to me petitions signed by nearly five thousand of the most reputable citizens of Silver Bow County, praying for a pardon in this case, and setting forth the following alleged facts, which I believe to be wholly true. I quote from the petitions on file.

"Whereas, the said Clifton C. Dorris, in the performance of his duty as such officer, (prohibition enforcement), was compelled to resist an attack made upon him by one Jerry Buckley, a man accused of bootlegging, in which his life was in danger, and in so resisting, was compelled to shoot the said Jerry Buckley through the leg;

"We, the undersigned, feel that the verdict in said case was an outrage to decency and a gross miscarriage of justice, said verdict being influenced, in our opinion, by the lawless element in the County of Silver Bow."

Based upon the statements made to me both by petition and in person, by men of Butte in whom I have full confidence as to their mental integrity, I have no question that the conviction of Dorris was an outrage and a travesty upon justice.

Therefore, I do hereby pardon the said Clifton C. Dorris from all penalties and judgments imposed upon him through the aforesaid conviction and judgment of the District Court of Silver Bow County, as above decided, all of which is subject to the approval of your honorable body.

The papers in the case are herewith transmitted for your information.

Yours very truly,
(Signed) JOS. M. DIXON,
Governor.

The pardon board voted unanimously to approve the pardon and the Governor, on December 20, 1924, officially restored Mr. Dorris to all his rights as a citizen of which he had been wrongfully deprived.

In conclusion, here is the tribute of State's Attorney, W. D. Rankin, to Mr. Dorris:

"Dorris is a clean, conscientious officer. The dastardly attack upon him was a cowardly outrage. They found one man they couldn't buy, one man they couldn't scare, so they tried to kill him. It is time for us to find out whether criminals are greater than the law."

How long will it be until the lawless liquor traffic will be completely silenced in everlasting oblivion? The better day will come just as soon as more of 'us have the courage of Clifton C. Dorris! It will be when the Christian citizenship of America rises in its might to teach the bootlegger and moonshiner and other lawless elements to honor the flag and the constitution under which we live!

My Creed

I BELIEVE in a church which serves the community.

I believe in a church which enjoys, not just endures, religion.

I believe in a church with a job for every member and every member always on the job.

I believe in a church which is the brightest, most attractive spot in the entire community.

I believe in a church which carefully conserves the spiritual welfare of its boys and girls.

I believe in a church which makes adequate provision for the social and recreational life of its young people.

I believe in a church which transacts its business in a manner to commend itself to the business sense of the community.

I believe in a church which uses its pastor not as a pack horse to bear the load, but as a general to direct a well planned campaign.

I believe in a church which is not a hothouse for the care of dyspeptic Christians, but a well organized army (with ambulance corps if necessary) to conquer the community for Christ.

I believe in a church which is so busy about its great task of cheering the faint and saving the fallen, that it has not time for gossip, back-biting and neighborhood quarreling and jealousy.—C. E. HICKMAN.

A Fellowship For University Women

By VERA O. EDDS

QUIETLY and steadily, there has been growing an organization whose influence has become valuable in the work of our churches near the state universities. It is known as Bethany Circle. Fourteen years ago, under the leadership of Mildred Seyster (Sorensen), then a student acting as pastor's assistant to Stephen E. Fisher, the first group was organized at the University Place Church of Christ in Champaign, Illinois.

In explaining the need for a Bethany Circle, Miss Seyster said, "There seemed to be no unity in our work—so many scattered church interests, but no coherent scientific attack, as it were. Then there were girls to be trained in leadership—wonderful girls who were to go out as leaders of communities, states, nations. The Y. W. C. A. could have only one president, one secretary, one chairman of each committee. Who was training the rest? We certainly were not. We didn't know each other, either! We all seemed to be lost in this great, strange university community, each hungering to know other girls of like aims and interests. So Mr. Fisher and I talked the matter over, called a little group together, and Bethany Circle was organized, February 9, 1911."

The following year the Council of Administration granted Bethany Circle recognition as a university organization. This was the first time that a church organization was officially recognized as a part of campus life. It is significant that these university leaders saw in Bethany Circle that which met a student need. It is also significant that this closer friendship was accomplished through student insight and initiative.

In 1914, the Christian Woman's Board of Missions employed Mildred Seyster Sorensen as field secretary for work among university women. As a part of her work she interested many state university churches in the plan of Bethany Circle



University Place Church, Champaign, Illinois, the birthplace of Bethany Circle.

and established chapters at Manhattan, Kansas, and Ann Arbor, Michigan. During Christmas vacation of the same year students representing the three chapters met in Champaign, Illinois, and organized National Bethany Circle. Two years later retrenchment became necessary—a secretary could no longer be provided. Upon recommendation of the Christian Woman's

Board of Missions, the writer was chosen by the students to serve as president.

Since then, however, with the helpful advice of friends and our counselor, S. E. Fisher, Bethany Circle continued under student leadership. Conventions of National Bethany Circle are held annually, and through finances provided by students themselves, the president has visited at least two universities each year in the interest of extension, and to strengthen work already begun. Other chapters were established in succession at Columbia, Missouri; Iowa City, Iowa; Lawrence, Kansas; and Ames, Iowa. Definite requests have come for the establishment of Bethany Circles from pastors or student leaders in the following state universities: Indiana, Nebraska, Colorado, Oklahoma, Arkansas, South Carolina, Ohio, Arizona, Oregon, Minnesota, and the University of Chicago. It has been impossible to meet this growing situation efficiently. Our most urgent need is the leadership of a full-time general secretary.

The challenging power of Bethany Circle lies in its high ideals of Christian service. Its objects are: "To establish and maintain a friendly relationship among the women of the student body of the Christian church by social and religious activities; to make the work of Bethany Circle a real means of Christian influence among student women by arousing an interest in the church and its various departments; to maintain as individual members a high ideal of scholarship; to strive for a broad sympathetic interest in human

activities and to develop a rich and gracious personality." The membership basis is: "Any girl of collegiate standing who desires to affiliate herself with the activities of the Christian church shall be eligible to active membership." "Stir up the gift of God that is within you," is the motto inspiring Bethany Circle groups.

In its organization Bethany Circle provides for committee work along the lines of social life, church relationship, religious work, Y. W. C. A. cooperation, social service and world fellowship. In the regular meetings there is both a devotional period and a study of best religious magazines and books. Some books recently studied are:—A. Herbert Gray's, *Men, Women and God*; Harry Emerson Fosdick's *Meaning of Service*; George Matheson's *Representative Women of the Bible*; and Maude Royden's *Women at the Cross Roads*. Often there have been inspiring lectures by campus religious leaders and returned missionaries. As one chapter president has said "The purpose of our regular meetings has been to strengthen faith, stimulate and develop friendship, and consecrate our lives in service to Him and others."

Annual reports are made of work accomplished in each chapter, and placed on file in the office of the national headquarters. Some interesting items taken from these reports are:

A birthday party is held yearly for dear old Mother Given, an old blind lady, who has mothered Bethany Circle from the first.

About a hundred calls were made this year—mostly on very old people whom the girls entertained by reading or singing. I think all of the girls have had a part in this calling.—COLUMBIA, MISSOURI.

Miss Agnes Husband, dean of women, expressed her appreciation of Bethany Circle, especially of our maintenance of a Bethany Scholarship Loan Fund.

Early each year plans are made for the Christmas box. This year it was sent to the Christian Orphanage at Atlanta, Georgia. We were all well repaid for time and work when the dear letter of thanks came back to each of us from her own orphan.

We have worked with Mr. Braden of the Bible Chair at Haskell Indian School. One of our Bethany alumnae is teaching at Haskell, and two of our members have charge of Sunday school groups there. We also help plan parties and entertainments for the Indian boys and girls.—LAWRENCE, KANSAS.

An important part of our work was "Bethany Day" at the church. Early in the fall our members took charge of the Sunday morning service. The most vital part of the service was when a half-dozen of our girls united with the church.

Two of our Bethany girls are members of the Student Volunteer Band. One of these was chosen as the only delegate from this university to the Foreign Mission Conferences of North America, which was held at Washington, D. C., last year.—IOWA CITY, IOWA.

The purpose of our meetings is to interest the girls in the Bible, and in the work of the church on the campus. The problem of our church is this: The college is about a mile distant from the town and the church is not located near the college. It has been a problem how to get the girls interested in church work and to keep them interested while in college. The attendance at Sunday school and church has been much greater since the organization of Bethany Circle.—AMES, IOWA.

Forty-four of our girls are members, and active in the Y. W. C. A. We are rendering service to the church through the following leaders: Superintendent of junior church congregation, superintendent of high school Endeavor society, president of young ladies' Sunday school class, several Sunday school teachers, secretary of senior Christian Endeavor and president of the young women's missionary circle. Practically all are members of the missionary circle. Letters from our living link missionary, Paul Kennedy, are read in our meetings, and every Christmas a box is sent to the Kennedy family.—MANHATTAN, KANSAS.

These brief quotations are merely typical of things being accomplished wherever the Bethany Circle spirit of service and friendliness prevails. We are proud to number among our alumni twenty-five young women who have been employed for definite Christian service. Those who are now stationed in foreign countries are: Minnie Vautrin, Nanking, China; Wilhelmina Smith-Jaggard, Africa; Helen Ware, Shanghai, China;



National Officers of Bethany Circle. Left to right: Una Gilbert, president; Elizabeth Sorensen, vice-president; Marie Bennett, secretary-treasurer

Matilda Paul Tarlac, Philippine Islands; Lillie Strand-Struble, Jaro, Iloclo, Philippine Islands; Pauline Wisegarver, Nanking, China.

While Bethany Circle is primarily the result of student initiative and effort, it has not been without the guidance and encouragement of older experienced friends. Foremost among these have been the pastors, and deans of women in each of the universities where Bethany Circle is established. Our organization has needed the sympathy and counsel of these leaders to give it stability, and they in turn have found helpful the loyal support of these Christian young women in making the campus and church life wholesome, inviting and challenging.

We are also greatly indebted to the Young Women's Christian Association. Many of our leaders have gained courage and vision, as well as training for their responsibilities, through the

association. The two organizations have faced campus problems together, Bethany Circle looking to the "Y" for leadership such as only an undenominational group can give on a state university campus. On the other hand Bethany Circle has been able to promote ideals, fostered by the association—especially church affiliation—by relating students directly to our own church and its activities.

What is thought of Bethany Circle by those in a position to judge is shown by these letters:

Bethany Circle has won a distinctive place for itself among the organized groups of young women in the university. It has been fortunate from the first in having leaders who were known for their excellent scholarship as well as for the winning personality that enabled them to draw the members of the Circle into close sympathy with their own high ideals. The tie that binds these young women together, that of loyalty to their church and the Christian standard of action that it represents, is so high and vital a thing that it sweetens and ennobles their social life, and makes them an influence for good in the community. May the Circle continue to grow in numbers and in power in the years that are to come.—*MARTHA J. KYLE, instructor and former dean of women, University of Illinois.*

In University Place church life, Bethany Circle has brought together a company of young women who, otherwise isolated, have been enabled to find and appreciate and help one another.

This association has proved for years to be of very great value to the girls accepting the responsibility of membership. It has meant for them choice comradeships, wide opportunity for helpfulness, and refinement and culture of the rarest sort.

Naturally, an active, wide-awake group of charming college girls, alert, unselfish and willing hearted, has come to have a large place in the life of our congregation. Bethany Circle is of constant helpfulness to the pastor in meeting his student responsibilities. Both in its ideals, and in its happy and wholesome contact with all the young people, it is a genuinely constructive factor in our life. Bethany Circle has come to be a greatly loved member of our University Place family.—*STEPHEN E. FISHER, minister University Place Church of Christ, Champaign, Illinois.*

It gives me great pleasure to express my appreciation for the fine influence on our campus of Bethany Circle. Ours is a state institution and the religious atmosphere is created and maintained by the Young Men's and Young Women's Christian Associations and by such organizations as Bethany Circle.

It has been my privilege to share with the Bethany Circle girls on many occasions, their work and their play. I am deeply impressed with the strength of the tie that binds them together in Christian fellowship and I recognize in them a strong group of girls who have never failed to give loyal support to any campus issue which challenges Christian womanhood.—*MARY P. VAN ZILE, dean of women, Kansas State Agricultural College.*

The Bethany Circle Chapter of the University of Missouri has filled a most important place in the life of the girls attending this educational center and it has made a beautiful contribution to the life of the local church as well. It is a democratic, high-minded, idealistic and serviceable group of young women and we need more of such organizations in the world. The members of it here have been the leaders in our student Christian efforts on the campus and they have been most generous with their service in church and Bible school.—*WALTER M. HAUSHALTER, minister Christian Church, Columbia, Missouri.*

For the past three years I have attended the national convention of the Bethany Circle. The Circle is to me a most significant fellowship. That voluntarily in connection

with our tax supported institutions of learning there should arise a body of young women who should band themselves together to realize for themselves the noblest ideals—intellectually, socially and morally—is praiseworthy. It is also most encouraging and inspiring that these same young women, recognizing the needful place of the church in every true life program, should have as a leading objective to secure a life of active Christian service in the church at the seat of the educational institution in connection with which a Circle is formed and carries on its work.—*G. I. HOOVER, promotional secretary, Board of Education, Disciples of Christ.*

Interdenominational Student Conference

"WALK if you have to, crawl if you must, but be there!" is the admonition given to the youth of the land interested in problems of the day, by the leaders of the Interdenominational Student Conference to be held at Evanston, Illinois, December 29 to January 1. The gathering promises to be unusual in many ways. No previous conference has laid its emphasis so heavily on action—immediate action through present machinery. It is the firm conviction of the student group planning the conference that a start can be made right now toward realizing the ideals which past conferences have merely discussed.

There has been a great deal of discussion and the passing of many resolutions in recent student conferences. All of this probably has been necessary, but the Evanston meeting promises to be a conference on ways and means of acting through the church.

The students who will be gathered together in this conference not only belong to the church of today, but in fact are the church of tomorrow.

This conviction and purpose will be reflected in the program of the conference. There will be a careful inquiry into the methods of the church in the several denominations and in the cooperating organizations of churches. There will be discussion of what the church is doing and can do to solve the problems of race, war, industry, methods in higher education, the Christian motive in the choice of life work.

In short, this is a student conference for the evaluation of the church as a definite expression in organization and action of the teachings of Jesus, with the end in view of working in and through it for the bringing about of the Kingdom of God. Students are already at work upon the task of investigation and evaluation—they are assembling the facts and data upon which they will base their conclusions. Some interesting situations have already been brought to light. Students will inquire what they can do through the churches and by cooperation between denominations to help solve these situations, and will then return to work along lines agreed upon.

Three Months at Brotherhood House

By CARL D. WELLS



Mrs. Carl Wells

Church of Christ is at last awakening to the existence of this ugly sore on civilization and is extending in an increasingly sympathetic and adequate manner the helping hand of religion. It reveals, likewise, a hearty and encouraging response on the part of those whom Brotherhood House would serve, showing that the work is not in vain.

Last summer a typical family arrived alone and friendless in our neighborhood. A neighbor who was interested in Brotherhood House suggested that she send her little girls to our kindergarten. So the first contact was made. And less than a week ago the grateful mother called on her friendly neighbor to express her gratitude for the timely advice of last summer. Her mother heart has been made glad as she has noticed from week to week the rapid and wholesome change that has taken place in her little ones, not only in ability to speak English, but also in a development of the simple graces of childhood, the learning of wholesome games and songs, and the development of respect for some of the basic virtues. Another proud mother reported to one of our workers recently that "practically everything worth while my little girl knows has been learned at Brotherhood House."

"I really believe Annie has a great future in music," our piano teacher informed me today after finishing his full half-day of music lessons. "She learns so easily that I gave her a hard piece for today, and she played it just as well as I could ask in every way. If she continues her work for a year with her present interest, she will accomplish something real-

ly worth while." "Mr. Molchanoff," I said one day when chatting with one of the attractive characters in our Russian dormitory, "someone told me recently that you made this fine newspaper rack and library table here in this club room." "Yes," he replied in his broken English. "Venn I come America three years ago, I can no

ly worth while."

"Mr. Molchanoff," I said one day when chatting with one of the attractive characters in our Russian dormitory, "someone told me recently that you made this fine newspaper rack and library table here in this club room." "Yes," he replied in his broken English. "Venn I come America three years ago, I can no

speak vord English. I sent Brotherhood House, they take me in, give me English lessons and enough vork to keep me food and room while I learn enough English to get job. While I learn English I make this and some other things too. This paper rack no much good. No have good lumber, just old sticks to make it." And he showed me where long cuts and holes in the boards were covered up carefully with putty and stain. "You certainly did a good job," I said enthusiastically. "Oh, no," he said modestly. "But I did vell as I could with boards I have. And I very much glad how Brotherhood House help me get started."



Carl Wells

SO COMES the constant flow of appreciation of the work of Brotherhood House. Sometimes this appreciation is voiced, as opportunity is afforded. More often it is expressed through unconscious acts or by attitudes assumed toward our work. But the appreciation wells up in the heart of this great hungry mass of humanity, and it is my pleasure to convey through these words their unspoken thanks to those of our great brotherhood whose gifts of love have made and are making possible the service of Brotherhood House.

Although Brotherhood House is located less than two miles from Chicago's great "loop" where the mass of business of this city of 3,000,000 people is carried on, I often find it difficult to believe I am in America at all. As I write this article, there are two meetings going on in the lecture rooms downstairs, both in the Russian language. Earlier in the day a school of eighty children, conducted in the Russian lan-

guage by Russian teachers, held its regular daily session. This school is supported by the parents for the purpose of teaching second generation Russians the language, customs and literature of their home country. I have in my pocket two tickets for a church bazaar. One side of the ticket is in Russian, the other in English. It is so interesting and revealing that I cannot refrain from quoting parts of it. "Nine Day Bazaar given by the Holy Trinity Russian Orthodox Cathedral Congregation. Music every night. Tickets 50 cents. A \$20.00 gold piece will be given away to the lucky number of this ticket on November 15 (Sunday) at 10 p. m. This ticket is good for entrance each evening during the bazaar for dancing." Two days hence we are to accompany a Russian friend and look in on a Russian festival and ball which is attracting Russians from miles around. And amid this mass of Russians in Chicago, and the great mass of other nationalities as well, in our immediate neighborhood, stands Brotherhood House as a beacon light guiding them in great numbers through the dark places of their new and tangled experiences, and leading them into a higher life.

ONE thing I have been pleased to find at Brotherhood House in my brief experience here is the general interest of members of our brotherhood in our work. We have had visitors from such distant points as California, Texas, Mississippi and New York. Moreover, letters come from all parts of the country from church workers requesting information regarding our work. Last month, in celebration of the opening of our fall activities, we held a formal Opening Week and invited in the members of our Chicago churches. On Monday of that week, Dr. Edward A. Steiner and Bessie Olga Pehotsky were the chief speakers at a ministers' meeting attended by twenty-five of our Chicago ministers and wives. Grant K. Lewis brought us greetings from the headquarters of the United Christian Missionary Society. On Thursday, 165 women from Chicago gathered for an all-day meeting of the Chicago missionary societies of our brotherhood. Friday evening crowned the activities of the week with a young people's night. This was attended by a rollicking group of



A view from the back window of Brotherhood House

250 young people from our churches. Each of the three groups was entertained with a cafeteria lunch and a program to fit the occasion. Thus, within a week, over 400 people came into a definite contact with our environment, equipment and personnel, and went away with a better understanding, sympathy and appreciation of our work.

Our visitors are unanimous in desiring detailed information about our regular activities. And though it is utterly impossible in the brief bounds of this article to give an adequate idea of the maze of activities carried on in our regular work, perhaps a few words will prove at least suggestive. However, it is futile to use the measuring rod of statistics, programs and numbers as a method of computing service rendered. It is indeed true that "the letter killeth but the spirit giveth life."

Our staff consists of eight paid workers, including the director. Mrs. Wells acts as hostess for Brotherhood House and also as librarian in charge of our deposit branch of the Chicago Public Library. Miss Maurine Thomas and Miss Myrtle Wilson, who are attending the Chicago Recreational Training School, have charge of the girls' activities. Fred Lee and Frank Almy, students respectively at the Y. M. C. A. College

and the Chicago Art Institute, conduct our boys' and adult work, assisted by E. M. Stauffer who teaches English classes for immigrant men. Victor Oakley, a member of the Jackson Boulevard Christian Church, is our popular and efficient



A group of the workers at Brotherhood House

Left to right: Fred Lee, Myrtle Wilson, Maurine Thomas, Mrs. C. D. Wells, C. D. Wells

(Continued, page 37)

"THE salvation of the Restoration movement is dependent upon our producing a trained leadership," declared Miner Lee Bates, president of Hiram College, at the state assembly of pastors and laymen gathered at Grand Rapids when Hiram's Crusade was being launched in the state of Michigan.

Every thinking man and woman in our midst knows this is true. They know also that the only way the Disciples of Christ can get this leadership is through our church colleges. Many are aware that only ten per cent of our young people are sent to our colleges and that out of this one-in-ten we derive eighty-three per cent of our church leadership.



Stanton Allan
director
Phillips Crusade

Only a few realize the significance of a further statement made by President Bates on that occasion—that while in numerical strength we rank fifth among the communions, not a single one of our colleges could be named among the fifty best in America.

Today we have more colleges in the graveyard of dead enterprises than in the realm of living, pulsing institutions. Our people have established seventeen schools and colleges in the region embracing Alabama, Georgia, Florida, Mississippi and western Tennessee in the last

fifty years. They are all dead. The failures were not due to a lack of students but to inadequate finances.

It has been estimated that the average life of our college presidents in office is only eleven years. The worry of financing our colleges has been the cause of many premature deaths. The price of lives like those of President L. O. Lehman of Eureka and President Charles E. Cobbey of Cotner has been exacted because the brotherhood as a whole did not get under the load of the educational program of the church.



George C. Aydelott
director
Illinois Crusade

Hence the Crusades conducted by the department of endowments of our Board of Education.

The crusaders for Christian colleges today have girt themselves with the same armor of a holy mission and go into their conquests with that same high zeal that moti-

vated the crusaders of the tenth century, as they journeyed into the Holy Land and to preserve Christian religion and Christian traditions.

The modern crusader's passion is to "Safeguard our colleges with silver and gold; to bear the torch of Christian Education into every home and hamlet of this great communion that its spirit may permeate and impregnate the brotherhood."

Under the first section of this aim, the crusaders have

Crusading f

By W



Our Colleges

HULL



written more than two and a half million dollars in gifts and pledges for Transylvania, Cotner, Phillips and Hiram colleges to date with the last three Crusades being still in progress.

While these gifts of silver and gold help in guaranteeing the future of these institutions, the by-products of the Crusades will probably mean more to the welfare of the colleges and the future of the brotherhood in the years to come. These by-products might be listed under three heads.

First, a better understanding of its needs by the college. This is gained through the academic, administrative and financial survey of each institution made by F. W. Reeves, director of research for the department of endowments. Dean Reeves has a national reputation in his field. His survey reveals all of the weaknesses and strength, academic as well as administrative, to a college, thus permitting its projection plans to be based on a scientific analysis of needs.

Second, a better understanding of the strength of the college constituency. This comes through the constituency survey which is made by the division headed by J. M. Hull. The colleges, assisted by the department, to date have on their files detailed surveys of 1,064 churches having a membership of 188,144 individuals. They have 53,486 family cards bearing information concerning the number of children and their approximate ages as well as other details which will enable the colleges to intelligently cultivate their respective fields.

Third, a greater appreciation of the constituency for its college. This is brought about by the written and spoken word that goes into each unit of the Crusades. The department has released 1,578 news and feature stories in the four college areas where Crusades have been in progress. These stories appeared in 257 different journals and covered 12,336 column inches of space.

The Crusades have carried on a "correspondence course" in Christian education by sending out 170,154 letters on the subject into the homes of the college areas. Monthly bulletins have carried the Crusade news into these homes, totaling more than 272,000 copies.



H. H. Harmon
secretary department
of endowments and
director-in-chief
of all crusades



Mrs. Dora Winter
director
Cotner Crusade



Carl Van Winkle
director
Hiram Crusade

Many pamphlets and pieces of literature have been builded to present various phases of the college programs and instructional sheets on stewardship. More than 225,000 of these have been distributed. Films have been made of the activities at Cotner College and Phillips University. These have been shown in 237 communities. A pageant, *The Appeal of Youth*, written by Professor Edward Saxon of Transylvania College for the department, has been presented ninety-nine times to audiences of more than 19,530 persons.

Seven state fellowship and 312 unit fellowship meetings have been held in these college areas where the church leadership has broken bread together and considered the great educational task of the church. High peaks of relig-

ious zeal have been reached in these gatherings and a great passion for the training of our youth in a Christian way, generated. More than 25,000 local leaders have attended such meetings.

The Crusaders have presented the work of the colleges in the pulpits of 964 of the churches, making 1,553 addresses to a total audience estimated at 221,300 persons.

Such seed cannot but bear a rich harvest for the church.

The whole brotherhood knows and loves the master gardener of this vast enterprise, Dr. H. H. Harmon. It is he who directs this great organization and inspires to their greatest endeavor the more than 100 men and women who make up the Crusading force.

A Real Shepherd of the Hills

By C. MANLY MORTON

SCIENCE tells us that at one time the Caribbean Sea and the Gulf of Mexico formed one immense inland sea. Not only were North and South America joined by that chain of mountains which runs down through Central America and the Isthmus of Panama, but that to the east was another mighty range of mountains, more rugged and majestic, reaching from the mainland of Florida to the northeastern corner of Brazil. In those days the West Indies were not islands at all, but mountain peaks lifting high their stately heads to kiss the tropical turquoise skies.

One day there was a tremor and a groan, a mighty cracking of rocks and splashing of ocean waves, smoke and fire and darkness, and the mountains disappeared beneath the sea. As time went on they arose again, and again were swallowed up. At last like ghosts the highest mountain tops appeared and firmly stood as islands between the ocean and the sea.

Porto Rico must have been one of the most majestic of all those prehistoric peaks for today, although the Atlantic Ocean reaches its greatest depth (five miles deep) just off the north coast of this island, there are mountains which still rise 4,398 feet above the level of the sea.

Porto Rico is an enchanting combination of coast line and hills. Some places the mountains defiantly reach down to the very breaking of the ocean waves. At other points they slope gradually down until they are lost in the sand-decked beach, but they are ever present with the enchanting beauty of their tropical verdure and their shifting shadows and light.

Eighty per cent of the people of Porto Rico

live tucked away among these hills. But even more important than this is the fact that in the veins of these hill-people flow the purest blood to be found on the island and that from them have come, and will in the future increasingly come, many of the strongest and most noble leaders of the insular life and thought. During the Spanish régime practically nothing was done for these people. Educationally they were left in ignorance. In fact, in all Porto Rico there was not a single public school building. What few schools existed were private institutions sometimes subsidized by the government, and these were practically all in the larger coast towns. The Roman Catholic church, which was the only church permitted on the island, took little notice of the rural peoples. There were practically no churches nor chapels for this eighty per cent of the population, and the presence of a priest was so rare that it was a matter of general excitement.

WHEN the Evangelicals came, after the American occupation, they also very largely confined themselves to the coast and the larger inland towns. During the first few years almost every coast town had three or four different missions at work, while very little or nothing was being done for the rural people of the interior.

This condition existed when, in September, 1906, V. C. Carpenter and Mayme Sampson Carpenter, his bride of but a few months, reached the island. He was from Kentucky and she of hardy Missouri stock. During their student days at Transylvania they had dreamed of service in India, but when the urgent call came for a cou-

ple for evangelistic work in Porto Rico, they answered. Of course they did not all at once renounce their hope for the more distant field of service. That continued to lurk in their minds and hearts for a few years, but did not keep them from throwing their whole souls into the task which lay before them. Soon that task so absorbed their whole beings that it has become a part of them and they have become so much a part of the work in Porto Rico that it is impossible to think of the one without the other.

At that time the Disciples of Christ had only about 100 members in Porto Rico. They had seven preaching points, five of which had to be later abandoned, either because of the lack of workers or because of local conditions.

Our work on the island was begun by the American Christian Missionary Society. The Christian Woman's Board of Missions followed with two orphanages, one for boys and one for girls. Then all of the work was consolidated under the woman's board. Those two orphanages did a wonderful work. The majority of our best workers today are products of those institutions and it is difficult to imagine how our work could go forward without those men and women who were cared for and trained in the orphanages.

The Carpenters came for evangelistic work. It is true that on more than one occasion they had to drop other things and in a crisis take charge of the orphanages. But their work was always evangelistic and to this they gave their best thought and efforts. They had been used to the hills of Kentucky and Missouri and they had known the sturdy men and women produced by those rugged regions which bathe themselves in sunshine and clouds. The hill people of Porto Rico called to them and they dreamed of the day when little white and green chapels would shine forth from the summit of every group of hills and when every boy and girl in these highlands should have the benefits of the gospel of Jesus Christ brought close to his life.

Although these dreams have not been fully realized, after almost twenty years there is scarcely a spot in the territory served by the Disciples of Christ where one can not lift his eyes and see somewhere, far or near, a chapel on the crest of some hill and realize that there is a center of culture and life for a vast group of sturdy

folk who live and labor on the steep mountain sides hard by.

When money came for our first mission home—the "Kentucky Home"—it was located among the rural hills.

V. C. Carpenter is a little man in but one respect—in stature. In every other respect he is as big and as sturdy as the hills he loves. One of his chief characteristics is his "horse sense." Another is his power to work. Not only has Mr. Carpenter superintended the construction of most of the chapel buildings, but he has done it with hammer and saw in hand. Many times he has been the only one who knew how to make a joint or tie a roof. But the people have had confidence in him and have followed his leadership and the product has always been good.



Mr. and Mrs. V. C. Carpenter

Mayme Carpenter was a Sampson before she became a Carpenter. She has remained a Sampson in intellectual and spiritual power. In her has mingled a culture, a charm and grace which has drawn to her both high and low and made her life a blessing to all who have had the privilege of knowing her. A tent has always been one of the most useful articles of mission property in Porto Rico. During the early years Mrs. Carpenter went with her husband on most of his evangelistic tours. Even when Frances was a wee baby she continued her part of the labors. Living in a small tent

by the side of the one where the meetings were held, she prepared the family meals, cared for the baby, visited, and with the help of a folding organ, directed the music.

Frances Carpenter, now a young woman finishing high school, was the first foreign child the vast majority of the rural people of Porto Rico had ever seen and it is very probable that in those days she attracted as many people to the services as did her parents.

Today in Porto Rico we have twenty-seven organized churches and twenty other preaching points. All but nine of these are in the rural sections. The present membership of our churches is more than 1,200, which represents a 1,200 per cent increase in nineteen years, but the figures do not begin to tell the full story of the work which has been done, especially in the mountain country. Into those communities the evangelical churches have gone, opening up for the first time to the people the better things of

life. The church buildings have been thrown open during five days of the week and placed at the disposal of the Insular Department of Education in order that public schools might be established and the children given an opportunity to study. In many communities, during the early days, scarcely a single couple was legally married. Today, in those same communities, not only do the young people search out the pastor of the rural church and observe the formalities of the marriage rites, but practically all of the older people have been married. It is not a rare thing for the Protestant pastor to be called in to marry a couple whose descendants (children, grandchildren and sometimes even great-grandchildren) number a score or more.

In the olden Spanish days about the only entertainment for the people of the rural sections were the cockfight and the dance. Both of these were accompanied by drinking and fighting. The general moral character of the dance in Porto Rico was and is of a very low type, but it was the only source of entertainment for the young people of most rural communities. Today in many sections the church, by offering something better to the people, has largely crowded out the dance and is furnishing a rallying point about which the young life and character can grow. Recently the writer, while riding along through one of these hill communities, passed a house where a group of young people were congregated singing gospel songs. It was not difficult for him to realize that he was near a rural evangelical church.

At the 1925 session of the annual summer conference, Judge Emilio del Toro, chief justice of the Supreme Court of Porto Rico, paid one of the most beautiful tributes to the evangelical worker which it has been the writer's privilege to hear. He painted a vivid picture of the minister and his wife as they enter the rural community, and there live and teach the higher, nobler conceptions and principles of life to a struggling, neglected manhood and womanhood and thirsting youth. Judge del Toro is not a member of any evangelical church although he is a staunch defender of evangelical missions in the Roman Catholic countries. Although a close student of the Bible and recognizing the many-sided benefits of the evangelical work, yet the principal process in his conversion to the championship of evangelical missionary work has been his observance of the transformations in the rural sections of Porto Rico under the ministrations of the evangelical workers.

V. C. Carpenter has been a real "Shepherd of the Hills," and to him rural work in Porto Rico owes a lasting debt of gratitude. He is recognized as the rural church expert of the island.

Other missions, which were slower in turning their attention to the *Jibaros*, have taken the country work of the Disciples of Christ as a model. Recently the Evangelical Seminary desired a series of lectures on the rural church, and without hesitation V. C. Carpenter was the man chosen for the task.

During his more than nineteen years in Porto Rico Mr. Carpenter has traveled more than two thousand miles by Ford, horseback, and on foot, up and down and over the hills and mountains of this island. He has slept at times on church benches and at others on the ground. He has lived on black coffee and bananas, in the native thatched cabins of the mountain people, and shared in their sorrows and joys. He has opened up to many thousands of people a new meaning of life and has helped them find a fullness and joy in living which they never dreamed existed. He loves the people of Porto Rico, especially his people of the hills, and is never happier than when among them breaking to them the Bread of Life.

The Second Crop in Japan

(Continued from page 23)

complished associates in the Christy Institute in Osaka.

One of the show places of Tokyo is the Meiji Shrine, a superb Shinto temple erected by the government in the midst of a great natural park, in honor of the late Emperor. At the other extreme is the Asakusa Temple of Kwannon, the Buddhist goddess of mercy, with its wooden collection box ten feet wide, twenty feet long and three feet deep, into which it is said a hundred thousand people daily cast their coins.

From Tokyo we journeyed southward, stopping at Hakone for a view of Fujiyama which we did not get, though the mountain road to the celebrated lake repaid us for our time and expense.

At the Hotel Fujiya, Miyanoshita, halfway up, where we ate lunch and dinner, Mrs. Warren left her eyeglasses in the dining room and did not miss them until we reached the railroad station at nine o'clock in the evening. There an obliging merchant telephoned to the hotel, reported the loss and was told that they would be forwarded to Miss Clawson in Osaka. As we returned to the station the hotel's representative there met us in the street and repeated the telephoned assurance. This is a fair sample of the order, courtesy and trustworthiness found everywhere in the Island Empire.

After a fleeting view of the beautiful Lake Biwa from the train and a canal ride of three hours, which included the threading of several tunnels, we reached Kyoto, the city which for nearly a thousand years was the capital of Japan, the center

of little authority but of all art, literature and worship. In contrast stand the utterly plain palace of the emperors and the gorgeous castle of Ieyasu, the first shogun. There are similar contrasts between the temples of esoteric and philosophic Buddhism and those to which the superstitious masses throng. The ancient artistic handicrafts are seen here at their best and, as in Nikko, forest and mountainside have been utilized to enhance the charm of temple and shrine.

An hour's ride from Osaka on a perfect interurban road which pierces four hills and mountains with tunnels, brought up to Nara, which antedates even Kyoto as a capital and religious center and outclasses all other places in Japan, with the possible exception of Ise which we did not see, in its revelation of the Japanese spirit in its reverence of beauty and its seeking after God. It would be a dull and earthbound soul that could resist the charm of its hundreds of tame deer, its thousands of stone lanterns, its trees and temples that have stood for a thousand years.

Osaka is our second largest station in Japan, with three churches, two kindergartens and Christy Institute which is a girl's commercial school every afternoon, a boys' business school every night and a school of Christianity all the time. Miss Bertha F. Clawson, Miss Jessie Asbury, Mr. and Mrs. W. H. Erskine and Mr. and Mrs. Ira D. Crewdson are the United Society's missionaries here and Mr. and Mrs. M. B. Madden are working independently. (In Karuizawa we saw Mr. and Mrs. Harold E. Beatty of Tokyo who also have fellowship with the summer group of Disciples of Christ.)

Leaving Kobe on the Steamship President Jackson we sailed all day through the Inland Sea which separates the main island of Japan from the two large ones which lie to the south and cradles a thousand small ones on its placid bosom.

During our six weeks in Japan we were in the homes of all our United Society missionaries who were on the field at that time and in most of the churches and schools. Every day spent in this intimate association with them enhanced our admiration of their ability and consecration and increased our affection for them personally. They are truly men and women whose hearts God has touched and whose lives Christ has ennobled through years of self-sacrificing labor. If even a few thousand of our people at home could know them as they are and see the immediate and prospective fruitage of their labors and prayers in transformed lives and multiplying influences, they would eagerly double their support and equipment and mightily strengthen their hands for their colossal tasks. Not otherwise can the second crop of redeemed souls be fully harvested and the fields

adequately prepared for the unfailing succession of seedtime and harvest in all the years to come, and not otherwise can we prove ourselves to be of the spiritual lineage of the men and women who sleep and call and those who live and plead in this pivotal land of the Far East, which to the United States and Canada is the Near West.

Immediately on reaching Shanghai, and increasingly every day as we have gone further into China, we have realized that Japan is not a part of the Orient. Somewhat of how vastly it differs will appear in next month's story.

Three Months at Brotherhood House

(Continued from page 31)

cient piano teacher. In addition to these there are a few volunteer workers, including two students at the National Kindergarten College who do their field work in our Monday and Tuesday kindergarten school.

One hundred and eighty children and young people are already enrolled in our rapidly increasing club and gymnasium activities, all of which are based on the fourfold life program. Three hundred and fifty-six children hold library cards, and during October one thousand one hundred and eleven books were circulated from our library into the homes of our neighborhood. Moreover, November's report will show an increase over even October's high standard. Brotherhood House is recognized throughout Chicago as a Russian Center and every week our halls are used by various educational societies for lectures and wholesome social gatherings. Besides the Russian school for children which I have already mentioned, a Russian night school for men is conducted, offering courses in advanced or high school subjects. Once each month a Neighborhood Night is held, at which time our local talent is brought into play and helps to lend a spirit and solidarity to our work as well as acquaint the parents with the work their children do from week to week.

The future of Brotherhood House holds serious problems. Our Russian constituency is rapidly moving out of this section of Chicago, and a new wholesale market, which recently opened its doors within a block of our building, is rapidly changing our whole neighborhood from a residential to a commercial district. However, the spirit of Brotherhood House is intact, and the Russians of Chicago are looking increasingly to us for the excellent guidance they have received in the past. Only those who have woven their very lives into the work in the years gone by know the tremendous need of the Chicago Russian immigrant.

Statement of the Board of Managers of the United Christian Missionary Society

THE Board of Managers of the United Christian Missionary Society met in session at St. Louis, Missouri, December 2 and 3, 1925, pursuant to a call of the chairman. There were present sixty-eight members, fifty being required for a quorum. These members constituted representatives from thirty states or provinces. The Board of Managers met in this special session for the consideration of business, the study of the work of the United Christian Missionary Society and to consider the resolutions passed by the International Convention of Disciples of Christ at Oklahoma City that related to the work of the United Christian Missionary Society, and to determine the evident intent of the International Convention expressed in these resolutions and the process by which they were to be applied.

The chairman of the Board of Managers requested the president of the United Christian Missionary Society to present the method of organization and the work of the society, which he did in a comprehensive address. The members of the Board of Managers were divided into eight committees, to whom was committed the study of the following departments: Foreign missions, home missions, benevolence, ministry, church erection, missionary and religious education, promotion and auxiliary organizations, treasury and office management. After careful study by groups of the work of these departments, the committees reported to the Board of Managers and out of the subsequent deliberations the following conclusions were reached:

1. The Board of Managers defines the expression "employed as representatives," as found in the Peace Conference Committee's report to the International Convention at Oklahoma City, to apply to officers, secretaries, foreign missionaries and to pastors, field workers, superintendents of schools and heads of institutions and Bible teachers employed by the society in America.

2. The Board of Managers holds that the expression "committed to belief in" should be administered in the light of the information secured by the executive committee, and that every accused person should have a fair and impartial hearing.

3. The Board of Managers interprets the expression "committed to belief in" as not intended to invade the right of private judgment, but only to apply to such an open agitation as would prove divisive.

4. The Board of Managers wishes to call to the attention of the brotherhood the statement in the Oklahoma City resolution "That all of us be patient, remembering that time is necessary to effect changes and make readjustments without injustice to persons or injury to the work of the society; and that our brethren give loyal support to the United Christian Missionary Society, as to our other

agencies, to the end that the gospel may be preached and the churches built up in all the earth."

In quoting this resolution we wish to call attention to the fact that the political and social conditions on the mission fields in question demand that great patience and tact be exercised in approaching these questions, or injury will be done not only to our missionary relations, but even to our national relations.

5. The Board of Managers is not unmindful that it must use every possible means of acquainting the entire brotherhood with the unusual and unprecedented changes that are now going on in some of the countries of the Orient. These changes are bound to have a very great influence upon all missionary activities. Therefore, it is necessary that in every approach to the mission field extreme caution be used and no changes of policy be hastily put into operation.

6. The Board of Managers desires to keep before the brotherhood the fact that there is now being made by the United Christian Missionary Society a comprehensive survey of all of our missionary and benevolent activities at home and abroad. When completed, this will be one of the most thorough surveys ever undertaken by any religious body, and will give to our brotherhood a comprehensive body of information concerning the society's work and the method of its operation. This painstaking work is being carried on at considerable expenditure of labor and money, but the board feels sure it is one of the best pieces of work undertaken in recent years. Our brotherhood should be made ready, by such advance information as can be given, for the most forward-looking program to be undertaken in the light of what this survey shall reveal.

7. The Board of Managers would call the attention of the brotherhood to the tremendous political, social and religious transitions and upheavals which are taking place throughout the world. These are opening to us doors of opportunity which cannot long stand open. Either the religious forces of America must be ready to enter in or the opportunities now being presented will forever pass for this generation. Our great brotherhood must realize that God has called us into existence for such an hour as this. We dare not hesitate lest necessity arise for God to raise up a new people for the accomplishment of this task. Therefore, all our interest and resources should be concentrated upon a constructive program to meet these situations. In Russia and China and other countries of the world new nations are being born. If we can but have faith and be willing to undertake some part in this great work, leaving the spirit of God free to work its own way, we are sure that in the years to come when we look back upon a work consummated, as now we look forward with feeble vision in anticipation, we shall be satisfied.

The New Cleveland Home Dedicated

THE wide colonial doorway of the Cleveland Christian Home for Children opened for the first time on Sunday, December 6, to the

friends whose generosity made possible this new building to replace the old residence formerly used. A beautiful dedicatory service was held in the afternoon and all during the week the building was open to the public for inspection.

The finished building is two and a half stories high and is constructed with a main office building and three wings, affording maximum light and air. The first floor includes offices and compact suites for the resident workers, dining rooms, auditorium and recreation room, bedrooms. The second floor is devoted to dormitories, hospital wards and the nursery; in the basement are boys' and girls' gymnasiums, laundry and furnace rooms, completely equipped, and storerooms.

Of the amount raised to complete the new building \$185,000 has been received from Cleveland sources and \$65,000 from the Golden Jubilee funds and \$30,000 from the Knights Templars of Cleveland, which has been used in the erection and furnishing of the babies' wing. This unit of the building will be designated as the Knights Templars Memorial. The babies' department will be the first and, up to the present time, the only Proteseant home for the care of infant orphans in Cleveland.

In recognition of the devotion of Dr. H. C. Kelker, who has given his services in caring for the children of the home for twenty years, the West Boulevard Christian Church has provided the H. C. Kelker Clinic. The women of the Euclid Avenue Christian Church have provided a Friendship Room in memory of Harriet Marks Goldner.

Members of the campaign and building committee are Floyd D. Shook, chairman; Frank D. Butchart, D. D. Kimmel, David W. Teachout, Theodore

Robinson, A. E. Dower, A. G. Webb and Mildred Ockert Waugh.

Twenty-five years ago this work was begun as a private enterprise on Broadway near 55th Street, one of the poorest, most crowded sections of Cleveland.



The new Cleveland building, showing unit for babies at the left; administration, center; hospital, right, and boys' dormitory running back

After two years of service there, when it was on the verge of closing its doors because of uncertain existence, interested friends and members of the Christian churches of the city came to the rescue. With a desire to give the institution the largest possible degree of stability and permanency, it was later officially affiliated with the National Benevolent Association, which later was merged into the United Christian Missionary Society, and that affiliation has been maintained through the years, its official connection now being with the department of benevolence of the United Society.

In 1905 a fine old residence on Lorain Avenue, surrounded by six acres of land, was secured and remodeled and, until the present building was erected on the same site, served as the home.

Much credit belongs to Floyd D. Shook who devoted his entire time and gave faithful, sacrificial service to the campaign for the new edifice. As chairman of the building committee Mr. Shook formally presented the building to the National Benevolent Association and the United Society at the dedication service. J. H. Mohorter, secretary of the department of benevolence, accepted the building in behalf of both societies.

It is estimated that more than three thousand people visited the home on the day of its dedication and as many as could crowd into the assembly room attended the dedication service.



Floyd D. Shook, president local board and chairman of the building committee of the Cleveland Christian Home



Wanderland-Wonderland

"Turning Over a New Leaf"

~ By Lucy King De Moss ~

"**W**HAT is 'turning over a new leaf,' Dads?" asked Peter.

"Something grown-ups like to say they are going to do every New Year's Day", said Dads, without looking up from the book he was reading.

"A leaf of a book, Dads?" insisted Peter.

Dads put down his book.

"A leaf from the book of their life, I guess they mean, Sonny. They say, 'In this fresh, new year we will do this thing,' or 'we will not do that thing,' and then all the year they will be trying to remember those particular things. Now I think it is much more sporting to say on New Year's Day: 'I'll try my hardest, with the help of the Heavenly Father, to live the very best I can in the coming year.' That takes care of everything, big and little."

Peter took up Dad's book from the arm of the chair and turned over a number of the pages very carefully. Then he laughed.

"I'm turning over a new leaf, Dads. I never saw this book before—" and he spelled slowly "S-o-u-t-h A-m-e-r-i-c-a-n F-r-i-e-n-d-s. What's it about?"

"For one thing," said Dads, "it tells about boys and girls, thousands and thousands of them—as many as live in this town and ten other towns the same size, who have never seen a book. They couldn't turn over a leaf if they wanted to, Peter!"

"Never go to school?"

"Never go to school, never see a school, never see pictures, never heard of John Martin's Book, never heard of a Bible, never dreamed of such a thing as a Sunday school."

"But," said Peter, "where are their fathers and mothers?"

"Oh, it isn't their fault," said Dads. "Just supposing Mother and I couldn't read nor write and never so much as heard of a Bible. Do you think you and Janet and Bob would





have much chance to go to school or church? In Janet's geography there is a map like this (and Dads drew a map of North and South America on the back of an envelope). Up here in North America about ninety out of every one hundred boys and girls are going to some kind of school. Down here in South America, in some parts, it is just the other way around—ninety out of every hundred are not in any school at all and cannot read."

"Wait a minute, Dads," said Peter, and ran out of the room. When he came back he had a bag of marbles. Quickly he dumped them all out on the floor and then, slowly, counted ten. The ten he put on one side and gathered all the rest in a pile.

"I had just one hundred marbles. Here (putting his small hand on the ten) are the boys and girls in school in South America. And here (an arm around the larger pile) are the boys and girls in school in North America. It isn't right, Dads. What can we do?"

"Good for you, Sonny! Of course it isn't right. And when you think that only a very few of them have ever heard of a Sunday school it is worse than ever. I tell you what I am going to do, Peter."

"What, Dads?" eagerly.

"Turn over a new leaf!" shouted Dads.

Peter laughed. He thought it was one of Dads' jokes.

"No, I mean it, Son. The book I have been reading about South America says the kind of education the people need over there is religious education—day school and Sunday school all in one. And the people who are working at that kind of thing are the missionaries. I can't very well go out to South America as a missionary, but I can at least pay some attention to what they are doing down there and help 'em now and then. Now listen to me, Peter."

"I'm listening, Dads."

"You and I are going to find out some things about South America this winter. We'll look for pictures and stories. We'll read what the missionaries have said about the people. We'll go traveling through their country (just pretend, I mean) and find out what the boys and girls do all day long. Would you like that?"

"Better than anything."

"All right. I'll ask you the next time we have our class what language the people of South America speak!"

With a shout of delight Peter ran away to find out.



Board of Education and Work of Our Colleges

Deweese library goes to Atlantic Christian College—Butler and Christian College publications honored—Culver-Stockton has new gymnasium—Student conference at Evanston

E DUCATION DAY, the third Sunday in January, is the first special day in the benevolent calendar of our church year. It should be made a HIGH DAY!

The names of President Miner Lee Bates, Professor John S. Kenyon, and Dean Arthur J. Culler of the faculty of Hiram College, will appear in the forthcoming edition of the biennial publication, *Who's Who*.

Dr. Carl Johann, for eighteen years a member of the faculty of Eureka College and for nine years president of the institution, was a recent visitor at Eureka. Dr. Johann resides at Canton, Missouri.

Phillips University, Enid, Oklahoma, has memorialized the name of the first president, E. V. Zollars, in that one of its most vigorous literary societies bears the designation, "Zollars Literary Society," and one of its splendid buildings bears the name "Zollars Hall."

The library of Professor B. C. Deweese of Lexington, Kentucky, has been recently acquired by Atlantic Christian College, Wilson, North Carolina. This acquisition is especially prized because of its contribution to the library equipment of the departments of philosophy and theology.

Kirby Page, nationally known author, lecturer and traveler, delivered courses of lectures on World Peace and International Relations before the students of Butler University during the past month.

College Widow, the student annual of Christian College, Columbia, Missouri was awarded first prize among junior college annuals in a contest conducted by the Burger Engraving Company of Kansas City. The annuals were judged on designs, arrangement of material, illustrations and pictures, and on the variety of kodak scenes.

John P. Myers, a graduate of Hiram College, and a graduate student of Butler and Chicago universities died at Lantana, Florida, to which place he had recently moved from Indianapolis. He was formerly pastor of the churches at Paulding and Portsmouth, Ohio, Shelbyville and Marion, Indiana, and North Park, Indianapolis. He is survived by his widow and four children.

Dr. William B. Lampe of St. Louis, Missouri, has been elected a member of the board of trustees of the Bible College of Missouri, representing the Presbyterians in the Cooperative School of Religion established upon the Bible College foundation. Dr. Lampe succeeds Dr. William H. Black.

In the recent All-American Annual Contest sponsored by the journalism department of the University of Wisconsin, the *Butler Drift*, student publication of Butler College, was awarded first place among schools having an enrollment of less than 2,000 students, 418 schools being represented in the contest.

Thirty of the forty-eight states and three foreign countries, were represented in the 2,462 students that were enrolled at Drake University, Des Moines, Ia., during 1923-24. Of the students enrolled, five hundred and thirteen represent the fellowship of the Disciples of Christ.

Floyd A. Bash, minister First Christian Church, Colorado Springs, Colorado, assisted T. H. Mathieson of the University Church, Enid, Oklahoma, in a series of meetings during November that resulted in fifty additions to the

membership of the congregation.

Dr. Edgar DeWitt Jones, minister of the First Christian Church, Detroit, Michigan, having spent seven weeks in travel in Canada and along the Pacific Coast, made his experience the basis of an address to the students of William Woods College, Fulton, Missouri, upon a fall semester visit to that institution.

Dr. J. T. T. Hundley, president of Lynchburg College, gave a report of the international convention at Oklahoma City before the Lynchburg student ministerial association upon his return to the college. He interpreted the spirit of the convention and the issues that received consideration there. Virginia has a state Student Ministerial Movement with which the Lynchburg association cooperates.

Miss Frances Melton of Washington, D. C., a graduate of Hiram College and post-graduate student of Harvard University, is serving as director of physical education for women at Milligan College, Milligan, Tennessee, during the present school year.

Dean W. C. Bower of Transylvania and the College of the Bible and Dr. Myrna Boyce, dean of women of the institutions, were among the principal speakers at the state meeting of the department of superintendence of the Kentucky Educational Association.

Roy K. Roadruck, president of Spokane University, Spokane, Washington, is leading a heroic effort to put substantial financial foundation under Spokane for the present college year. Spokane has as yet practically no endowment. Our brotherhood everywhere should appreciate sympathetically the tremendous task confronting the men who are leading the activities of our unwedded schools.

Dr. W. H. Sheffer, pastor of the First Christian Church of Huntington, West Virginia, conducted a series of special evangelistic services at the First Christian Church of Lynchburg, Virginia, during November. In connection with his evangelistic work he delivered a number of addresses before the students of Lynchburg College at the regular chapel hour.

The Juniors of William Woods College manifested a highly commendable spirit of comradeship when they volunteered to substitute for one of the members of their class who, as a means of self-help, does service in the dining room. The one thus assisted had been



Student Volunteer group, Christian College, Columbia, Missouri

compelled to submit to an operation for appendicitis.

"The Disciple Messenger, devoted to the Promotion of World Evangelism through Christian Unity," is the suggestive heading of the weekly publication of the First Christian Church of Norfolk, Virginia, Dr. R. H. Crossfield, minister. Dr. Crossfield is a director of the Board of Education.

W. P. Bentley, formerly minister of the First Christian Church of San Francisco, is now serving as professor of missions and English at California Christian College, Los Angeles. Professor Bentley is a graduate of Bethany College and the Ohio State University, and holds the Master of Arts and Doctor of Divinity degrees. He was for many years a missionary to China and received honorable recognition by the Chinese government and in the cooperative work of China. He has written extensively.

Eureka College, Eureka, Illinois, is planning to send a three-man team to the Pi Kappa Delta convention to be held next spring at Estes Park, Colorado. A national debate tournament will be held at the convention, probably on the question of Child Labor. The Eureka team will also debate several times while enroute to and from the convention. Professor Durand Sandifer is the Eureka debate coach.

The *Bethany Harbinger* is one of the periodical publications of Bethany College, Bethany, West Virginia. The most recent number has several articles of educational interest among Disciples of Christ. Dr. Goodnight writes interestingly on higher education for women at Pleasant Hill Seminary and at Bethany College. The Pleasant Hill Seminary at West Middletown, Pennsylvania, was founded and conducted for many years by Mrs. Jane Campbell McKeever, a sister of Alexander Campbell.

The *Broadcast*, the promotional bulletin of Randolph College, Cisco, Texas, contains in a recent issue the picture of eleven stalwart young men working their way through that institution by means of the industrial advantages offered to students wishing to earn the greater part of their expenses.

Interest in the dramatic club of Culver-Stockton College, Canton, Missouri, has been given great impetus by the erection of the L. L. Culver Gymnasium with its splendid new stage and auditorium facilities. Seventy new members have recently been inducted into membership and three new plays are being prepared for presentation.

Dr. C. F. Cheverton, head of the department of religious education, California Christian College, conducted an eight-day educational revival in the Central Christian Church, San Diego, during October. Since doing so he



Y. W. C. A. Cabinet, Christian College, Columbia, Missouri

has received other requests for such revivals in nearby cities.

Drake University, Des Moines, Iowa, and Butler University, Indianapolis, have come into national prominence because of the success attained by them in football and other athletic sports. Butler's famous coach, Pat Page, the Drake relays, and the New Drake Stadium have large appreciation in college and university athletic circles.

The complete report of the cash receipts of the Board of Education and cooperating colleges for the year ending June 30, 1925, for the endowment and promotional departments are as follows: The "special funds" cash contributions of the churches to the Board of Education and cooperating colleges amounted to \$453,248.39; the cash offerings of churches and individuals for the current maintenance department, \$377,908.11, making total cash receipts from churches and individuals \$831,156.50.

T. S. Cleaver of Eureka, Illinois, has accepted a call to the ministry of the Central Christian Church of Flint, Michigan, and will begin his work there January 1. Mr. Cleaver as pastor of the Eureka Christian Church, endeared himself to the students of Eureka College as a friend and counselor. The church at Flint has a membership of over six hundred.

The death of John E. Pounds will be given deserved mention elsewhere upon the pages of *WORLD CALL*. He has been associated with the promotional and endowment departments of the Board of Education for almost four years. During this time we have often been permitted to see him in the close contact of association work and in the intimate relations of conference. He possessed a keen and brilliant mind, mature judgment and was, withal, one of the noblest Christian men whom we have ever known.

Student Conference at Evanston, Illinois

An interdenominational student conference will be held at Evanston, Illinois, during the Christmas holidays. The sessions will be held in the First Methodist Church, located within three

blocks of the Northwestern University campus. The conference is to be national in character and an attendance of twelve hundred students is expected. It is announced that this gathering of students will attempt to make an unbiased evaluation of the church and its adequateness as machinery towards the achievement of a better social order. Bethany Circle, a fellowship of university women among the Disciples of Christ, will cooperate in the gathering. At its last annual convention at Columbia, Missouri, the circle recommended the holding of a conference of the student of the Disciples of Christ for the consideration of the great problems now pressing for solution.

The Opportunity at Champaign-Urbana, Illinois

The Illinois Disciples' Foundation, Stephen E. Fisher, president, was organized to meet the challenge presented by student populations which gather every year for attendance upon the University of Illinois. Professor Reeves' survey points out that the University of Illinois must plan to care for twenty thousand students in one or two decades. The Foundation must plan to care for two thousand students. Already eleven hundred students are in attendance during the university year. The Disciples of Christ group is the third largest Protestant student group on the campus. Many of the future leaders of our churches and of the world are in these great tax-supported institutions of learning.

Campaign in Behalf of University Church Building, T. C. U., Fort Worth

A one-month campaign, covering the entire state of Texas, in an effort to raise \$150,000 for a university church building at Texas Christian University, Fort Worth, was inaugurated November 14, at which time \$21,339 was subscribed by the local congregation. Dr. E. M. Waits, president of the university, directed the campaign. He was assisted by Dr. and Mrs. C. R. Scoville, J. B. Holmes, Colby D. Hall and Edward Owens of Austin. The plan contemplated the observance of December 13 as the closing day of the special effort, with services in all the churches of the state not reached by the cam-

paign teams, the day to be observed as University Church Day.

Phillips and Drake Universities Frankly Face Facts

To maintain her standing in the North Central Association of Colleges and Secondary Schools, Phillips University must have \$400,000 of permanent endowment by January 1, 1926, above all indebtedness and with her operating expenses for the fiscal year assured. To maintain her present high standing Drake must have \$1,000,000 productive endowment by June 1, 1927. It is not enough that they shall have these amounts in pledges. The amounts

are needed in cash or invested securities. The friends of these two institutions are now in a heroic struggle to meet these coveted goals.

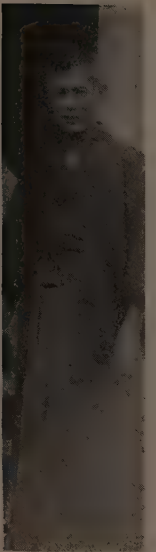
Hiram College Nears Goal in Long Campaign

On November 21, Dr. Miner Lee Bates, president of Hiram College, gave out the word that the college was on that date within \$75,000 of completing the Seventy-fifth Anniversary Campaign for \$1,250,000 for endowment and equipment. Friday, November 27 was observed as Loyalty Day and it was earnestly hoped that it would mark the attainment of the campaign goal.

G. I. HOOVER.

Making Contacts in Japan

By J. B. HUNTER



Yoshinari, who was honored by the Japanese Crown Prince

WHEN something happens which convinces us that the church is making progress in Japan and Christ is gaining a larger place in the thought of the people we at once have an impulse to share our observation and our joy with friends at home.

For several months the Akita church has been without a pastor. That situation is serious enough in any place but it is almost fatal to a church which must battle against the evil of an old town full of Shinto superstition and Buddhist resignation to things as they are. But recently a fine young man from college came to be pastor. The church is already regaining its strength and courage and hope. The old

building is disreputable but, thanks to the Jubilee campaign, the money is ready for a new edifice and the church expects to see that new place of worship erected next year.

A unique honor came to one of the elders of the Akita church recently. The Crown Prince of Japan came for a visit to Akita. It was a time of great celebration. A hundred officials and attendants from Tokyo accompanied His Imperial Highness, and prominent people from all over north Japan were here. There were more long coats and high hats in evidence than a plain American would see in a lifetime. Out of Akita City, a city of sixty thousand people, only six men were invited by Imperial Order to come for personal introduction to the Crown Prince, and one of these men was Mr. Yoshinari who has been an elder in the Akita

Christian Church for many years. Mr. Yoshinari is superintendent of an institution for wayward boys and his work has won high praise.

A statement made by the superintendent of the Akita Middle School encouraged me recently. There are more than eight hundred boys in this institution, which corresponds to an American high school. I have been teaching English there a few hours each week. With the assistance of one of the teachers I have a good Bible class for the men of the senior year. The principal knew nothing of this until I told him about it at a conference with the teachers in the English department. He thanked me very earnestly for this special Bible class for his seniors. And at the close of our conference he detained the teacher who helps me and thanked him also for his efforts to bring the Christian message into the lives of the students. This principal is not a Christian and never goes to church. He is a graduate of one of the Imperial universities.

But the most encouraging Bible class I have is with the professors in the Akita Commercial College. There are six of these teachers who are always present and two others come when they can. One is the dean of the college and two are heads of departments. The class was started at their request. I had never met but one of the teachers when the invitation came. We meet in the college library on Thursday afternoons. All last year we studied the Old Testament, using the American Standard Version but following the outline suggested by the contents of Professor Kent's Shorter Bible. This year we are studying Luke. In fact, I find myself using Luke much more than the other gospels in Bible classes for college men.

Some time ago I made a special trip to Tokyo to try to "round-up" the young men who studied the Bible with me while they were in the Imperial University. I found one of them in the foreign department of one of Japan's

largest banks. Another was translating codes and cablegrams from German and English for another banking corporation which is known around the world. A third was in an important post in still another bank, a position which he secured through a competitive examination in which two out of two hundred were selected. I found one of the men in the Home Office of the Imperial Government helping with the special task of planning a "New Tokyo." Two were teaching, one in a prominent college for girls and another in a large school for boys. It is to me a good sign that the two who are teaching regularly are both Christians. I returned home by a circuitous route and visited one of the men who is managing his large estate and giving a few hours each week to a new university which has just sprung up in that country community.

Last evening I returned from the country where I went with Professor K. Ishikawa, head of our Boys' School in Tokyo. The last place I was with him was Sakata. Sixty people came, most of them being students. They sat on the floor and scarcely moved, except when they doubled over laughing or bowed their heads to hide emotion, while the old man preached two solid hours and ten minutes more for good measure. Able preaching can win Japan but no other can.

Mrs. Hunter has some interesting contacts with Japanese mothers who want to learn how to make better clothes for their children. We try to think of every such person as a prospect for the kingdom and try to make our home a place where they can learn to worship.

Appreciation For a Visitor

The following statement from L. M. Matson, secretary of our Jamaica Mission, has been received:

"The missionary group, ministers, and also the various churches, wish to send their thanks to the society for sending C. M. Yocum to make the survey. We all feel that he was just the man for the work. Every one that we meet speaks in high praise of him. Both the official boards of Oberlin and Manning's Hill have passed resolutions of thanks to you for sending Mr. Yocum to Jamaica and have asked that I convey their thanks to you. We worked hard while he was here. He spoke in every church and his messages will long be remembered. He had such a good understanding of our problems. In fact he knew more than any of us knew, having the background of his visit four years ago.

"All the churches are doing far better this year with their apportionment than they did last year. We have adopted a program for each church that leads us up to our Jubilee convention, 1926. I am trying to call in every home between now and Christmas and I am therefore walking miles every day. The people seem glad to see me."

Glimpses of the Religious World

THE annual meeting of the Home Missions Council and the Council of Women for Home Missions, combined with the National Missions Conference, will be held in St. Louis January 21-25. The theme of the gathering will be "Facing the Facts; Facing the Future." One session will be given to a review of the St. Louis church survey, which promises to hold much interest.

It is reported that the Baptists in the Swatow District of South China have declared themselves independent from the American church. More than 5,000 Chinese church members are involved. The Chinese, so the report says, are glad to have the missionaries remain as advisers, but they want to be freed from the stigma which now attaches to professors of a "foreign religion." This is the first tangible result of the present nationalistic movement in China.

The Bowling Green Neighborhood Association, composed of a group of Wall Street men in New York who have seen the need of investing in public health as well as in stocks and bonds, recently laid the cornerstone for its new building, The Downtown Community House, the ownership of which is vested in a board of trustees of Wall Street men. The building is largely the gift of William Hamlin Childs who personifies the spirit of the association, "an attempt of business men to do their duty."

The foundation stone of the nave of the Cathedral of St. John the Divine was set in place on November 9 by Bishop Manning. Governor Smith voiced the "benediction of the state of New York" and gave thanks that the great cathedral, built by contributions of people of all denominations, would represent the spirit of religious tolerance.

A plea for trained Negro social workers in the rural South is made in *Social Forces* for September by Helen B. Pendleton of the Atlanta School of Social Work, an enterprise now in its fourth year of training Negroes in social work. A study of correspondence between city family welfare societies and the rural districts from which clients have come, shows a serious need for trained rural case workers. Miss Pendleton is convinced that "education in social work must also extend to the Negro population if we want to get anywhere in the task of bringing about better understanding and square dealing between the races in the South."

A department of Americanship and Public Affairs, an innovation in college specified courses, will be established at Washburn College, Topeka, Kansas, through a recent gift of \$100,000, the donor being a business man whose name is withheld.

The first serious step toward the recognition of spiritual healing was taken recently when the Archbishop of Canterbury appointed a permanent committee of six leading physicians and six clergymen to serve as advisors to the Church of England on all matters relating to spiritual healing and healing missions. As yet no report affirming the existence of such a force has been made by the committee.

The Near East Relief is facing a serious problem growing out of the recent disturbances in Damascus and in Syria. The bombing of Damascus

The outstanding thing about the Tenth Annual Convention of the American Council of the World Alliance for International Friendship, which met in Detroit in November, was the announcement of a program of extension to include the field outside the churches. Since its foundation the Alliance has been accepted as the international binder of religious interests working for world peace and security. The leaders in this movement now have decided that the time is come to make a stronger appeal to laymen. The first step in the new program was the adoption of an outline of campaign work and the election of Fred B. Smith as chairman of the executive committee, who will have charge of the nation-wide campaign and will devote special attention to interesting laymen. Dr. Henry A. Atkinson, the executive secretary, remains as the chief executive officer of the organization.

Representative Mississippi women, leaders in many important religious and civic groups, have launched a determined campaign against lynching and mob violence in that state. The following statement was framed and adopted at a state-wide meeting of prominent women held in Jackson on call of the Mississippi Interracial Committee:

"We believe in only the single standard of morals for all races, and unquestionably in the protection of the womanhood of the races. We also believe in the law, and that it should under all circumstances be respected and upheld by all the citizens. Therefore we deplore mob violence for any crime and desire to register our protest against lynching or any other form of mob violence."

This statement has since been presented before other important gatherings of women and has in every case been adopted without a dissenting vote.

The budget for the Presbyterian church in the United States of America for 1926, totaling \$15,000,000 was approved by the General Council in session in Atlantic City early in December.

Russell H. Conwell, well known Baptist clergyman, founder and president of Temple University, died on December 6. Dr. Conwell was said to have addressed more people as a public speaker than any contemporary, having delivered his famous lecture, "Acres of Diamonds" more than six thousand times.

Darkest nights make stars shine clear,
Faith and hope and love appear
Best in shadows.
Lights of crises—shining far
Big with moral issues are;
God is reigning!
Right shall triumph over wrong,
Turn earth's requiem into song,
In the dawning morning.

W. REMFRY HUNT.

and the partial destruction of the city has materially crippled the market depended on by 40,000 Armenian refugees who have been living in camps at Aleppo and who have been kept alive by weaving cloth for Damascus. They are now utterly dependent on the Near East Relief for help during the winter.

A public celebration was recently held in Glasgow commemorating the 50th anniversary of Dwight L. Moody's visit to that Scottish metropolis. Sixty men and women who were present were converts of the campaign of 1874 and 600 others were fruits of the labors of the Glasgow Evangelistic Association, which owes its existence to that meeting.

A Methodist Episcopal medical missionary, Dr. Eugene A. MacCormack, has been appointed *Alcalde* or Mayor of Callao, the chief seaport of Peru. He is probably the first North American to govern a South American city. The appointment was made by A. B. Leguia, president of Peru.

The Open Bible

By LUCY KING DeMOSS

Topic Talk

IT WAS the Sunday before Thanksgiving. The superintendent of a fine junior department in the Sunday school was talking to the boys and girls about the Pilgrim Fathers and their search for freedom in religious worship, contrasting those long-ago days with today when everyone may, to a great extent, choose his own particular form of worship, and service, just so he is very sure it is done in a way that honors and pleases Jesus. Presently she paused and said,

"Perhaps you are thinking of some particular thing for which we may be thankful today."

Quickly a hand was raised.

"Yes, Clayton?"

"The open Bible!" said Clayton, ten, with his own Bible open in his hand. That morning he had read in it the story of a life courageous and faithful to Jehovah, and had been lead to see its beauty and desirability.

"The very thing the Pilgrims were seeking," said the superintendent, "and the best thing in the world today—the open Bible, in which people may read for themselves what God wants them to know and be."

Back in the fourteenth century the Bible was considered very dangerous reading. Indeed, we discover it was not allowed to be read "under pain of excommunication." The open Bible, which means the Bible that is read, makes it exceedingly hard to disguise the fact that clean living, obedience to God's laws, thought for others, friendliness, right speaking, are the qualities for which every Christian should strive. Without a knowledge of the Bible these things naturally do not have so important a bearing on the life.

For the next few months we are to think about people to whom the Bible has been a closed book. The religious leaders of South America have tried by every means in their power to keep the Bible from being translated into Spanish, the language of the people. The priests were afraid that they might lose their hold on the people if once they learned the high standard of living set by Jesus when he lived on earth, and realized how far they, the priests, came from reaching it. It was much better, they thought, for the people to keep on with their superstitious, empty ceremonies and processions, and their worship of a figure of the dead Christ, than to find out for themselves that Jesus had promised to live in the hearts of all those who loved him and tried to follow him. Imagine, then, how angry they were when the Bible Society began to send agents into the country with Bibles for sale! It was the last thing the priests wanted and they showed their displeasure in such ways as by driving the agents out of the villages and making a bonfire of their Bibles in the public square. Occasionally they would imprison one, as they did Penzotti, and try to torture him and force him to leave the country. Oh, they left no stone unturned, you may be sure, to keep the people from knowing the Word of God and what Jesus would mean to them, if they would let him.

Don't you think that the bravest and boldest people in the world are those very dear friends of Jesus who have loved him well enough to give their lives in service to strange, distrustful people, that they might know and love him too? The story of what these

friends of his have done in many parts of the world has been told in many volumes and is one of heroism and startling accomplishment. They are the pioneers of civilization. They may not always be called by the name "missionary." Sometimes they have gone out for their government or a business firm. Such a man was Captain Allen Gardiner, who went to South America as an officer in the British navy. He saw, as most all the other officers have seen, the rich beauty and fertility of the vast country and appreciated the wonderful opportunity for commerce in his own country. He was far more interested, however, in the native people and terribly shocked by their ignorance and poverty and superstitious beliefs. He was interested enough to give up his career in the navy and go back to live among the Indians of Tierra del Fuego, to teach them and help them to find happiness and wholesome living. He cared enough to die for them, one day, out in Spaniard Harbor.

After him have come others who have cared, Catholic and Protestant, for among the early Christian missionaries were some very fearless and earnest Catholics. Taking with them the open Bible they have been able, in spite of persecution and opposition, to take the living Christ to many sections of the vast southern continent. They have driven away fear and substituted trust and service.

Something of this wonderful country of South America, past and present, we will hear about presently, and the story of how our own dauntless missionaries are holding up the open Bible to the people of Paraguay and Argentina. We will get a picture of the change that has come in the life and thought of people who have for the first time heard of their friend, Jesus Christ. And it is almost sure that we will think, as did Clayton that Sunday morning, that the "open Bible" is something to be particularly thankful for, and know that the only way we can express our thanks acceptably is to send it to those to whom it is a closed and feared book.

Program For Triangle Clubs

Theme—Listening In

February

WAITING FOR A LIVING CHRIST

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*

HYMN: *I Gave My Life for Thee*

SCRIPTURE LESSON: *Psalms 8:3-9*

Stewardship of Life

OFFERING

PRAYER

WORLD CALL ANNOUNCING

ON SOUTH AMERICA'S WAVE LENGTH

South America: Yesterday and Today

Senoras and Senoritas of South America

HYMN

BENEDICTION

PROGRAM HELPS

The Friendly Guide: Devotional booklet containing Scripture lesson and comment. 10c each.

Listening In: Program Booklet, 6c each.

Leaflets: Prepared for each month to carry out the program outlined. Price 3c each.

Makers of South America: Become familiar with the great heroes

of South America through the use of this book prepared especially for the intermediate and senior groups. Price 75c.

Programs of Study and Service on Latin America: A handbook for leaders. Helpful and tested suggestions for an intermediate group, including study, worship, dramatization and service activities. Price 25c.

Christian Endeavor and Evangelism

ONE of the items to which loyal Christian Endeavor societies have given emphasis from year to year is "personal evangelism." The new Christian Endeavor evangelistic emphasis is to be on Christ for the youth of the world. Under the new Fourfold Fidelity Standard and Program you are challenged this year to win one hundred thousand young people to Christ and his church during the Lenten season.

Watch the next page in February and March issues of WORLD CALL. It is to contain the plans and program material for the educational emphasis of this important phase of the program of Christian evangelism for the youth of the church.

Christian Endeavorers, What Do You Read?

By CYNTHIA PEARL MAUS
Young People's Superintendent

ONE of the most important factors in our lives, young people, is the friends we make; and in this respect no friends are more important than our "book friends." What we read becomes in a very real way an integral part of what we ourselves are.

Someone has said that "What we are is God's gift to us; what we make of ourselves is our gift to him." If this statement is true, and in a very real sense it is, then that which we read is of primary importance, because it becomes a part of the very warp and woof of our lives, and therefore determines what the gift of our life to God is to be.

Christian Endeavorers, we are just at the beginning of a new year, and ought to face now, as individuals and as groups, what the character and content of our reading for the ensuing year is to be.

The ideal held before young people in the new Fourfold Fidelity Christian Endeavor Standard and Program is that the reading of young people should include at least the following fields: Fiction, travel, biography, education and recreation, and one point is granted for a book read privately and later reviewed in a Christian Endeavor meeting in each of these fields.

The following list of books has been carefully selected to cover these five fields. We hereby challenge the intermeditate, senior and young people's Christian Endeavor societies to measure their loyalty and fidelity to "high ideals" in what they read, by seeing how many of these books they can make "book friends" during this glad New Year.

Every one of these books has in it the thrill of realism and will not only enrich your own life personally, but make you a more efficient Christian in service to the church and the world.

Fiction

The Master Builder on the Congo—Hensley (Africa), \$.25.

Quare Women—Furman (Highlanders), \$1.75.

The Lady of the Decoration—Little (Japan), \$1.25.

The Lure of the Leopard Skin—Westervelt (Africa), \$1.25.

The Girl Who Walked Without Fear—Rice (Orinetsals in America), \$.60.

A Trail to the Hearts of Men—Cory (China), \$1.00.

Beyond the Moon-Gate—Fisher (China), \$1.25.

Red Blossoms—Rose (India), \$1.75.

The Heart of a Stranger—McLeod (Settlement Work), \$1.00.

Biography

A Book of Missionary Heroes—Mathews (General), \$1.50.

Shelton of Tibet—Shelton (Tibet), \$1.50.

Makers of South America—Daniels (Latin America) paper, \$0.75, cloth, \$1.00.

The Land of All Nations—Seebach (Immigrant), paper, \$.50, cloth, \$.75.

Heroes in Friendship—Matthews (General), \$.85.

Prayer and Missions—Montgomery (General) paper, \$.50, cloth, \$.75.

Some Chinese Friends of Mine—Kelly (China), \$1.25.

Ann of Ava—Hubbard (Burma), paper, \$.75, cloth, \$1.00.

In the Vanguard of a Race—Hammond (Negro), paper, \$.50, cloth, \$.75.

Travel Stories

Wilfred Grenfell—Mathews (Labrador), \$1.50.

Among South American Friends—Corey (Latin America), \$1.25.

Dad's Letters on a World Journey—Wilson (India), \$1.00.

Pioneering in Tibet—Shelton (Tibet) \$1.25.

The Call of the Congo—Smith (Africa), \$1.25.

Road of Remembrance—Elizabeth W. Ross (General), \$1.25.

Journeys of Discovery—Glen (General), \$.25.

Education

Youth Organized for Religious Education—Maus, \$.60.

More Story Worship Programs—Stowell, \$1.75.

Four Hitherto Unpublished Gospels—Barton, \$1.50.

Training in Worship, Training Through Instruction, Training in Service (Three Christian Endeavor Booklets), \$.15 each.

Special Day Stories for the Church School—Eggleston, \$1.25.

Teaching the Youth of the Church—Maus, \$1.75.

The Project Principle in Religious Education—Shaver, \$2.75.

Altar Songs—Elizabeth W. Ross, \$1.00.

Recreation

Training Through Recreation—Maus (booklet), \$.15.

A Handbook of Games and Programs—LaPorte, \$1.00.

Recreational Leadership for a Church and Community—Powell, \$.80.

Handy—Rohrbough, \$2.50.

Phunology—Horbin, \$1.50.

All the Year Round Activities for Young People—White, \$.85.

Note—All of the books included in this list may be ordered through the United Christian Missionary Society, 425 De Baliviere Ave., St. Louis, Mo.

Begin the year right by starting in your society a Reading Contest that will extend through January, February and March. It will help more than any other one thing to make the Christian Endeavor meetings interesting and challenging to the young people. Make 1926 the best year of all by widening the circle of your book friends.

Senior Christian Endeavor Topics

January

3. How Does God Show His Loving Care? Luke 12:6-8; I Peter 5:7; Ps. 23. (Consecration meeting.) "For a Wide Door Stands Open," December, 1925, WORLD CALL, page 18.

10. How Is Prohibition Succeeding? Prov. 23:29-32. Federal Council Issues Strong Statement on Prohibition, December, 1925, WORLD CALL, page 34.

17. Great Ideas That Have Spurred People to Action. Isaiah 6:1-8; II Samuel 7:1-3. The Challenge of an Infinite Career, November, 1925, WORLD CALL, page 4.

24. Why and How Should We Send Christianity to Latin America? Jeremiah 31:31-34. Our Mission Work in Paraguay, October, 1925, WORLD CALL, page 11; Building Our Church in Paraguay, October, 1925, WORLD CALL, page 20.

31. The Call, the Claims and the Conquests of the Church. Acts 13:1-3; Hebrews 10:24, 25; I Thessalonians 1:1-10. (Beginning Christian Endeavor Week.) Do We Dare to Ask Again?, March, 1925, WORLD CALL, page 3; Drawing the All-Inclusive Circle, March, 1925, WORLD CALL, page 4; Oriental Missions at First-Hand, March, 1925, WORLD CALL, page 7.

Intermediate Christian Endeavor Topics

January

3. What Can I Do With 8,760 Hours? Matthew 25:14-29. (Consecration meeting.) A Young Man's Life Plan, June, 1925, WORLD CALL, back cover.

10. What Are Some Great Hymns of the Church? Psalm 95:1-3; 100:1-5. (A music meeting.)

17. Money: How Should We Get It, and How Use It? Luke 12:13-21; Isaiah 55:2. A Man and His Money, September, 1925, WORLD CALL, page 48.

24. Why and How Should We Send Christianity to Latin America? Jeremiah 31:31-34. Our Mission Work in Paraguay, October, 1925, WORLD CALL, page 11. Building Our Church in Paraguay, October, 1925, WORLD CALL, page 20.

31. The Call, the Claims and the Conquest of the Church. Acts 13:1-3; Hebrews 10:24, 25; I Thessalonians 1:1-10. (Beginning Christian Endeavor Week.) Do We Dare to Ask Again? March, 1925, WORLD CALL, page 3; Drawing the All-Inclusive Circle, March, 1925, WORLD CALL, page 4; Oriental Missions at First-Hand, March, 1925, WORLD CALL, page 7.

Woman's Missionary Societies and Circles

Program Helps



S. H. Bartlett, Kingston, Jamaica

Porto Rico and Jamaica

THE island of Porto Rico is only 100 miles long by 35 at its widest point, having 3,435 square miles of territory in all, and yet its population is as large as the combined population of Arizona, Nevada, New Mexico, Utah and Wyoming.

The Disciples of Christ began work in Porto Rico in 1900. The report for 1924 showed 11 missionaries and 24 native helpers.

Work is carried on in three districts, Bayamon, Manati and Ciales. The combined urban population of these districts is 23,161, while the rural population is more than 100,000.



Mrs. S. H. Bartlett, Kingston, Jamaica

During the past year three new churches have been established, one in a new country barrio of Naranjito, called Las Lomas. A two-weeks meeting resulted in 80 confessions. The congregation bought an old dwelling house at a cost of \$55, which they will use until a chapel can be built.

There have been 193 baptisms during the year and the total membership is now 1,171. In 31 Bible schools there has been an average attendance of 1,621.

Jamaica is about 145 miles long and 49 miles wide, in the widest place, and has a population of nearly 1,000,000, one-tenth of whom live in Kingston, the capital.



Mr. and Mrs. L. H. Matson and Jean Marie, Lois Villa, Jamaica

We now have in Jamaica two missionary families, and one single woman, with seven Jamaica ministers and two Bible women.

The work of the Disciples of Christ began in Jamaica in 1851, when the American Christian Missionary Society sent J. O. Beardsley to that island. Recalled on account of the Civil War, the work was in 1876 taken over by the Christian Woman's Board of Missions, and W. H. Williams was sent to that field.

During the year there were added to the churches in Jamaica 457, a net gain of 322. The total membership is now 3,515, while there are 1,934 in the Bible schools. There are 10 missionary societies with a membership of 404 and 11 Christian Endeavor societies with 600 members.

Woman's Missionary Society Program

The Americas for Christ

February

Guest Day

In the West Indies

BUSINESS PERIOD

DEVOTIONAL THEME: "Youth"
(Chapter XII Altar Songs)

SONG: O Zion Haste

PRAYER

TALK: Our First Foreign Missionary Field

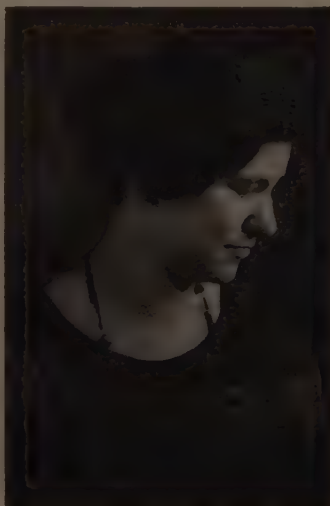
TALK: Porto Rico.

SPECIAL MUSIC

CIRCLE OF PRAYER: For the missionaries and native Christians in Jamaica and Porto Rico.

OFFERING

PRAYER THOUGHTS: Pray for our missionaries in Jamaica and Porto Rico. Pray that the churches in Jamaica and Porto Rico may grow strong.



Miss Myrtle Ward, King's Gate, Jamaica

Circle Program

The Highway of Friendship

February

Under the Southern Cross

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE: *The Friendly Guide*. Hymn: *I Gave My Life for Thee*. Scripture Reading: Psalm 8:3-9 Stewardship of Life

OFFERING

PRAYER

UNDER THE SOUTHERN CROSS: (Leaflets) *South America, Yesterday and Today*; *Visit to Colegio Americano*

CIRCLE OF PRAYER: Pray that the workers in South America may be blessed. Pray that they may have the wisdom to do their work, courage to persevere and grace to make it successful.



Mr. and Mrs. T. C. Perry, Oliver Thomas and Mary Avis, Bayamon, Porto Rico

Echoes From Everywhere

Obeying the Snake Goddess

Recently a Hindu woman remarked to a Bible woman that she should not be wearing red glass bracelets. The Christian explained that she does not obey any Hindu god and that she is not superstitious. In answer to my inquiry I heard the story.

In a village twenty-five miles away from Damoh a girl was taking some food to her brother. A goddess, in the shape of a snake, appeared to the girl on the way and told her to break her red glass bracelets, that if she did not she would find her brother dead. The girl refused to take off her bracelets and found her brother dead as predicted. She broke the bracelets and ran back to the goddess imploring her to forgive her and restore her brother to life. She found him alive upon her return, and now in Damoh and several of the villages many of the women are not wearing red bracelets, in obedience

to the command of the goddess. We often wish that our Indian friends were as ready to believe the truth as they are such tales as this.

ANN MULLIN.

Damoh, India

Three Notable Baptisms

Recently there were three notable baptisms at the Taft Avenue Church of Christ, Manila. The first was one whom the pastor, Frank V. Stipp, had approached with the claims of the gospel ten years ago and who had been restrained at that time by the threat of his father to kill him if he became a Christian. The second was also an old-time friend, the provincial treasurer of Ilocos Norte, one of the highest government officials in the province. The third was a young man who had been long in the Albert Allen Dormitory, who on the day of his good confession also declared himself a candidate for the ministry although he is to graduate in law next spring.

These All Died in the Faith

Nancy Jane McClure, August 17, 1925, Bruceville, Indiana. Charter member woman's missionary society. Age 86.

Alice B. Hollingsworth, November 4, 1925, Bruceville, Indiana. Active in church and missionary society. Age 77.

Mrs. G. W. Hay, November 8, 1925, Mitchellville, Iowa. Devoted member of the church. Age 70.

Mary E. Durnell, October 18, 1925. Life member of the missionary society. Age 71.

Alice Duke, November 6, 1925, Mt. Sterling, Kentucky. Member of Somerset missionary society.

Mrs. Panola Presley, June 12, 1925, Moravia, California. Faithful member of missionary society at Chardon, Ohio.

Mrs. Eliza Harper, October 12, 1925, Chardon, Ohio. Devoted member of missionary society.

Mrs. Laura Runyon, September 11, 1925, Berkeley, California. Active in University Christian Church. Age 30.

Mrs. R. E. Garriott, October 25, 1925, Salvisa, Kentucky. President of missionary society.

Mrs. Jane Tannehill, September 22, 1925, Franklin, Illinois. Faithful member of church. Age 85.

Mrs. A. R. Sibert, October 18, 1925, Ewing, Kentucky. Devoted member of the church.

Mrs. Mattie B. Penick, July 3, 1925, Elkton, Kentucky. Faithful member of church and missionary society.

Mrs. Carolyn Christian, October 16, 1925, Elkton, Kentucky. Active in church and missionary society.

Mrs. Frances Smith Wesley, September 30, 1925, Clarence, Missouri. Efficient worker in all departments of the church.



Mr. and Mrs. J. D. Montgomery and Anita, Bayamon, Porto Rico



Miss Consuelo Perez-Guerra, Bayamon, Porto Rico



Miss Fanny Carlton, Manati, Porto Rico

The Barefoot Boy in Tibet

The past six weeks has been a period of relief from the strenuous work of the school. Our school was closed for the summer vacation June 26. It will open July 17. We have a short summer vacation, as we try to run the school thirty-eight weeks in the year, closing down for both the Chinese and foreign holidays. The Chinese New Year requires a rest of about a month while the Tibetan harvest festival gives a vacation of two weeks. We close two weeks at Christmas time and a day each for the other foreign holidays. It is much more pleasant to have school here in the summer time, as it is difficult as well as expensive to heat the schoolrooms in winter. Chinese schools are not heated but we have stoves in all of the rooms possible, so that the thinly clad Tibetan children can keep warm. Some of the boys and girls are so poor that they go barefooted all winter.

As yet I have done no teaching, but test the children when they have finished a book and desire to take up a new one. I have been hard at work studying the languages, teaching a Sunday school class and supervising the school.

MARION H. DUNCAN.

Batang, West China.

School Life Normal In University of Nanking

We have just finished the first week of the fall session in the University of Nanking and our enrollment in the colleges is about 525 as compared with 480 last year. The students have come back in good spirit and although the Student Union in Shanghai is trying hard to revive the agitation, I see no evidence at present that they can suc-

ceed. A reaction is needed before they can again stimulate violent excitement. People have been sufficiently stimulated and desire, for the moment, a return to the established relations to which they have long been accustomed.

GUY W. SARVIS.

Nanking, China.

Honor Where Honor Was Not Due

A boy of eight or nine years was brought to us recently from a nearby village. He had been stung by a large scorpion and was wholly unconscious. Such cases are usually very conscious and manifest it by loud crying. Mrs. Madsen gave him an application of ammonia, which we find very good for stings of all kinds, and later on told

his people to rub him with mustard over the heart. That night when we visited him we found him practically well. Next morning one of the men who brought him to us came through the compound and we inquired about the lad and how he got well. He said, "We did what you told us and then called in a Brahman who performed some magic and the unconsciousness passed off."

C. G. ELSAM.

Maudaha, India

In Spite of The Rain

Though September was a rainy month and services were held under great difficulties, our eleven evangelists in this district reported sixty-four evangelistic meetings held, 111 sermons preached, eleven baptisms and five funerals conducted.

LESLIE WOLFE.

Manila, Philippine Islands

A Birthday Party

Mrs. Frances M. Carvin, superintendent of Florida Christian Home, Jacksonville, writes of the birthday celebration of three of the guests, Uncle Davy, ninety-one, and Grandma Bence and Aunt Flower, each ninety-two. The birthday cake had ninety-two candles and was provided by a friend, as was also the ice cream and gifts for the honored guests.

Mrs. Carvin states that the women in the Home had a bazaar at which time they sold fancy work which they had made in order to have Christmas money.

Dr. Paul J. Davis has recently given the Home, in memory of his mother, a splendid Victrola which will bring joy to all.

THE BIRTH OF PORTO RICO

Where great glassy surging waters:

Spread and rolled across the deep,

Now lies one of Nature's daughters,

Sea born from earth's troubled sleep.

A child of Nature's toil majestic;
Born to the bosom of the sea.

Fashioned by God's methods plastic

And his wish that it should be.

A gem of Nature's own devising,
Framed by glorious tropic skies.

Land of wondrous beauty rising
To rejoice all human eyes.

FRANCIS W. HOADLEY—
in *The Book of Porto Rico*.



C. Manly Morton, Rio Piedras, Porto Rico



Mrs. C. Manly Morton, Rio Piedras, Porto Rico



Miss Florence Mills, Manati, Porto Rico



Station UCMS Broadcasting

EXCELLENT reports are being received regarding the One Day Conventions held across the country in November. Churches everywhere seem enthusiastic about the effectiveness of the gatherings. Stewardship was the main theme and it is felt that the results will be shown in the entire stewardship life of the churches.

A letter received from Mrs. Affra B. Anderson, head of the auxiliary department, who is absent on leave in the Orient, states she expects to be in the office by February 1.

The third annual state Circle Meet of Kansas was held November 27-29 in Chanute under the direction of Miss Anna Clarke. Indiana's circles are making preparations for their second annual meet to be held in Muncie in January.

The Woman's Board of Missions of the Cumberland Presbyterian Church wrote Miss Nora Darnall, editor of *King's Builders*, asking that they be allowed to list and describe *King's Builders* in their catalogue of junior material. A quotation from this letter reads:

"We have been recommending the use of *Everyland* to our band leaders right along, but we consider *King's Builders* better for workers among small children, that is, in our denomination."

T. Kawai, who has served many years so acceptably in our Los Angeles Japanese Mission, has been called by our Japan Mission to minister to the churches in Japan. He will soon sail for his native land and will take charge of the church at either Fukushima or Osaka.

The headquarters family was saddened early in November by the news of the death of M. W. Longfellow of Baltimore, Maryland, who was killed in a Pennsylvania Railroad wreck in the east. Mr. Longfellow's wife is Miss Mary Jeter who was, until last year, a missionary to India.

Emory Ross of Bolenge, Africa, has been released, with the approval of the African Mission and the foreign department, for union work in the Congo. He will be located at Kinshasa on the lower Congo and will do work for all the mission boards of the Congo Valley. While his going is a distinct loss to our own forces at work in that country, his varied contacts and thorough

knowledge of conditions in Africa will be a contribution of inestimable worth to the union missionary work.

The final year book figures on our membership are as follows:

Membership United States and Canada	1,450,681
Membership foreign fields and countries	84,977
World membership	1,535,658
Net gain in membership 1924-25	99,345

A special committee met at headquarters on November 19 to work out the program for "The 1926 Pre-Easter Evangelistic Crusade." The program is to begin at midnight New Year's Eve, and continue until Easter Sunday, April 4. The goal is for 100,000 additions in the thirteen weeks, or about 1,000 per day.

The compilation of the 1925 *Year Book* is rapidly nearing completion and the volume is expected to come from press before the middle of December. Complimentary copies will be presented upon request to each church which contributed during the missionary year ending June 30, 1925, to one or more of the organizations for which the *Year Book* makes report.

A cable from our China Mission received on November 23, states that our beloved Pastor Shi, has passed away. He was Dr. Macklin's first convert in the very beginning of our missionary work in China, and has been one of the outstanding preachers in the Central Yangtse Valley district of China. He was greatly beloved both by missionaries and Chinese and although of advanced age was active in the ministry up to the time of his last illness. He was the famous gospel story-teller of our China Mission.

Dr. William Corpron of Yakima, Washington, father of Dr. D. S. Corpron of Luchowfu, China, died in November. The sympathy of the brotherhood goes out to the bereaved family, both those here and on the mission field.

The Campbell Club of Yale is active this year with over forty members, all Disciples of Christ members registered at Yale for graduate study. Among this number are three returned missionary couples, Mr. and Mrs. M. L. Norment of Paraguay, South America; Mr. and Mrs. M. S. Bates of China; and Mr. and Mrs. T. N. Hill of India.

Ralph E. Diffendorfer, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, New York, was the guest of the survey committee at its regular meeting December

7. His experienced counsel was greatly appreciated as a definite factor in solving some of the various problems connected with the survey.

The December meeting of the executive committee was held at headquarters on December 1, followed by a meeting of the Board of Managers on December 2-3. Sixty-eight members of the Board of Managers were present from thirty states. This is the second mid-year meeting held by this board since the organization of the United Society. A full report of the findings of the board relative to the Peace Conference Committee report is given in this issue on page 38.

Among the recent visitors to headquarters was our own beloved "Mother" Ross who brought inspiration and cheer in two chapel services.

W. M. Williams, who for the past ten years has been editor of the *Christian Courier*, the official organ of the Disciples of Christ in Texas and who was also manager of the Courier Publishing Company, Dallas, Texas, has accepted the position of director of publicity of the United Christian Missionary Society.

Mr. Williams spent his earlier years in the teaching profession in Texas. He later became pastor of the First Christian Church, Belton, Texas, where he served four years. Under his leadership the church had the greatest growth in its history and a new church building was erected.

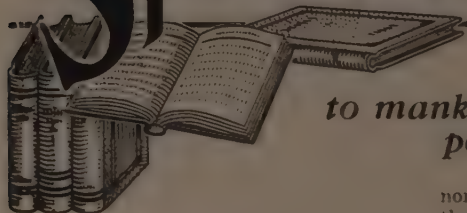
At the close of this pastorate, Mr. Williams was made financial secretary of Texas Christian University, and raised the money to build Clark Hall, the men's dormitory for that institution.

After this service and a two years' pastorate at Bonham, Texas, he was elected to the position which he has just resigned.

In every position which he has held his work stands out as that of one of unusual ability. He will be a welcome acquisition to the group at headquarters, where among his duties as publicity director, he will edit the new organ, the *United Society News*.

Word has just come of the death in Whiteright, Texas, of Mrs. A. E. Major on December 8, after a prolonged illness. She is survived by her husband, who has been a preacher for many years, and by three daughters, Dr. Leta M. Pickett who, with her husband has just returned to her field of labor in the Philippines, Laura Lynne, missionary in Luchowfu, China, and Gertrude, until recently connected with the Mexican Christian Institute, San Antonio. Many hearts will go out in sympathy to this bereaved family.

Speaking of Books



Books are the legacies that genius leaves to mankind to be delivered down as presents to the posterity of those that are yet unborn

Retrospect

UNDER the above heading, Stephen J. Corey in his recent book, *Among South American Friends*, sums up the varied experiences of two months in that continent, the relating of which comprises the interesting volume. Mr. Corey's journal accounts of his travels in mission lands always contain edifying and entertaining material and his latest work is of peculiar interest, coming as it does at a time when the eyes of the religious world are turned towards the southern continent. The observations of the South American trip which shape themselves into conclusions and "stand out like Aconcagua of the Andes" Mr. Corey presents under the chapter, "Retrospect" a few extracts of which will suffice here to give a taste of the book's value:

"First: South America is a continent with its future before it. Its life and institutions are now in the making. It is plastic, moving, experimental. What is done in South America in the next twenty-five years will be of vital significance. In that continent you do not have an old, worn-out, spent civilization, but a young, developing, group of countries with great change in the horizon.

"Second: We of the United States must be participators with South America in the development of the future. We are on the same hemisphere and sharers in the same political and race-mixing experiments. The fact that the heritage of South America has been from Southern Europe while ours has come from Northern Europe has given a vastly different background, but the great problems of the future are similar. We need the reciprocity of trade relations, but, more than that, we need the sympathetic fellowship which comes from a recognized, common destiny. We ought to approach diplomatic and state questions concerning South American countries with the feeling of neighborliness and good will which we have for Canada.

"Third: South America is the melting-pot continent of the future. The gates for immigration are being rapidly closed here—they are being correspondingly swung ajar there. The next seventy-five years will probably see as great an advance in population of the southern continent as the

northern continent has experienced in the last seventy-five. This is going to add to the problems, hopes, and developments of South America in a remarkable way.

"Fourth: The greatest need for South America, admitted by many of her own best leaders, as well as other earnest observers, is for vital religion. This consummation seems impossible through the dominant church. Life has gone out of it and its leadership. Its look is backward instead of forward. It has no moral undergirding, its Christ is not living but dead. Moral and intellectual leadership in South America is in spite of, instead of through, the church. Religion stands discredited and bound in the grave-clothes of the past.

"Fifth: The challenge of South America's religious need calls in trumpet tones to the evangelical churches of the United States and Canada. Here is perhaps our greatest field. A vast, new race, among whose people real Christianity has been basely perverted, and an Indian population still untouched and pagan, calls for a living evangel. It is the supreme test of our missionary vitality. This call summons us to all the wisdom and consecration which a living faith affords.

"As our engineers developed the Panama Canal, so must the foundations be laid for South America's evangelization. The digging of the canal was a monumental undertaking, but the master task was making that digging possible. The finished waterway between the two great oceans stands now as an accomplishment for the ages, but the real task lay in eliminating disease and making Panama habitable. It was not Culebra Cut that was the greatest

test, but rather the carefully planned demise of the mosquito.

"So, in missionary work for South America, there will be a task worthy of all the powers of Christianity before the Church Triumphant shall stand forth. Quiet, Christian education, the friendliness of Christ through his servants, uplifting literature, self-forgetful service for the poor and ignorant, the elimination of disease, and a host of gentle, Christian ministrations, must go hand in hand with the preaching of the gospel, in order that the South American continent shall be won to the living Christ."

Red Blossoms

INDIA, the land of contradictions, of discrepancies, of anachronisms, has furnished an inside story of missionary life as full of human interest as any novel. In *Red Blossoms* the heroine is a young woman medical missionary, newly arrived. Her "thorn in the flesh" is an older missionary, twenty years on the field, and soured by overwork and loneliness. To one familiar with the radiating joy found in the spirit of the great host of missionaries, this character seems decidedly overdrawn and it is extremely doubtful if many missionaries in the service today stand in need of such complete transformation as Miss Perkins undergoes during the progress of the story. There is a touch of romance in the book, of conflict between love and duty, woven into the sympathetic interpretation given to modern missionary life, the throbbing facts that lie back of reports and statistics.

The author, Isabel Brown Rose, and her husband are both missionaries of the American Board of Commissioners for Foreign Missions. They have a wide connection with the Congregational church and have written numerous articles and stories of missionary interest. They fully know how India needs the gospel of abundant life.

Books Reviewed in This Issue

AMONG SOUTH AMERICAN FRIENDS. By Stephen J. Corey. Powell and White, Cincinnati. \$1.25.

RED BLOSSOMS. By Isabel Brown Rose. Fleming H. Revell Company, New York. \$1.75.

DAUGHTERS OF A NEW DAY. By Welthy Honsinger Fisher. The Woman's Press, New York, \$1.00. Any of these books may be ordered through the United Christian Missionary Society, 425 De-Baliviere Avenue, St. Louis, Missouri.

"Land of the Quest, I hear within thy breast

The throb of that great heart that yearns for rest.

I come to claim thee" thus the Master saith.

"I am the goal of all thy groping faith,

Thy longing and thy life. Come unto Me.

Thy quest is ended. I can make thee free."

Daughters of a New Day

ANY teen-age girl would welcome *A String of Chinese Pearls*, ten fascinating tales of ancient and modern girlhood in that land of the old and the new.

It seems that the original Joan of Arc lived in China, 1,400 years before the Maid of Orleans immortalized herself. Mu Lan's father was a general under the Han Dynasty, powerful in culture and conquest. One thing marred his pride—he had no son. He conceived the idea of dressing his eldest daughter as a son. She took to the idea, and so Mu Lan dressed, studied, and otherwise lived as a son. When she was about seventeen, the Mongul invasion occurred. Her aged father prepared to go to the defense of the Middle Kingdom, but Mu Lan prevailed upon him to let her go instead. During the long hard months of the invasion, she served as an officer, more discreet and courageous than any of the others, wiser even than the general himself, some said. Finally, the Mongolians

were subdued, and Mu Lan went home a victor. Soon, a messenger came from the Emperor, requesting the brave captain to attend the court and receive the highest honors of the Kingdom. Thus goes the story of another who risked all and won all. She and the French girl would have been kindred spirits.

The other tales are equally as thrilling. Who would not be interested in the girl who managed the telephone system for the great city of Shanghai? Who does not rejoice with Chinese womanhood in the progress that has been hers since the days of "The Returning Light," as they refer to the Declaration of Independence of Chinese women, dated October 12, 1911. Education is overthrowing the old tyranny. "The morning light is breaking; the darkness disappears." Welcome, daughters of the new day in China!

ELINOR LENNEN.

Missionary Illustrations of Uniform Sunday School Topics

January 3: The Son of God Becomes Man

"And the Word became flesh and dwelt among us, and we beheld His glory."

The miracles of grace attending the growth of the Kingdom of God everywhere continue to reveal the presence of the living Word still dwelling in human flesh.

A tall young Chinese soldier sent to guard the mission compound at Peking in 1900, but instructed not to interfere with the mob, felt a strange stirring of heart as the mission gate opened and a white-faced woman appeared. Quietly closing the gate behind her, she calmly faced the howling murderous mob and spoke to them: "Let me die for the rest. Take me, but spare them," she begged.

Awed into silence, the crowd fled away, only to return later to a work of complete destruction.

The memory of that heroic deed lingered to haunt that young soldier through the rough and varied experiences of a Chinese soldier's life. Like Paul who witnessed the stoning of Stephen, this man thought again and again of the love of the frail woman who would die for her friends, and who finally died bravely with them.

That memory led to the conversion of young Feng Yu-Hsiang, who is known today throughout the Christian world as the great Christian General of China. General Feng has thousands of devoted Christian men in his army whose clean lives are witnessing daily to the presence and power of the living Christ within.—(Quoted from Anna Edith Meyers in *Adult Leader*)

January 10: Five Men Believe on Jesus

Jesus set the seal of his approval on personal soul-winning by his own example. The first five men won proved their faith by bringing others.

Our missions in Africa furnish a striking illustration of the success of this plan, which was instituted by Dr. Royal J. Dye over twenty years ago. He instructed his first converts and sent them out, two by two, around Bolenge. When the church membership reached one hundred there were ten native evangelists preaching Christ to other tribes, supported by the free-will offerings of the native church.

The reports given at the Oklahoma convention confirm the wisdom of this method. Of the 4,050 baptisms on the foreign field last year, 2,256 were in Africa. In Monieka during the first quarter no Sunday passed without a baptism. In 32 such services, 357 were immersed.

In our new station, Mondombe, 42 young men are in training for teachers and evangelists.

In the home land an inspiring example comes from Herrin, noted as the murder city of Southern Illinois. Since the remarkable revival held by Evangelist Howard Williams, the "Flying Squadron," recruited from miners, outlaws and bootleggers, is holding from twelve to twenty-five prayer meetings weekly in the homes of unsaved men.

Over two months after the revival, at one Tuesday noon prayer meeting, over one hundred men pledged themselves to speak to at least one "sinner" each day about his soul's salvation.

January 17: Jesus and Nicodemus

"Ye Must be Born Again"

In New Zealand the Lord's Supper was being celebrated. The first rank having knelt, a native rose up and returned to his seat, but again, came forward and knelt down. Being questioned he said: "When I went to the table I suddenly saw by my side the man who a few years ago, slew my father and drank his blood and whom I then devoted to death. A rush of feelings came over me that I could not endure and I went back to my seat."

"But when I got there I saw the upper sanctuary and the Great Supper and thought I heard a voice saying: 'By this shall all men know that ye are my disciples if ye love one another.' That overpowered me and I sat down and at once seemed to see another vision of a Man on a cross saying: 'Father, forgive them. They know not what they do.' Then I returned to the altar."

Only the Spirit of God who comes with the new birth can thus conquer the hatreds of the old life of sin.—Quoted from *Adult Leader*.

January 24: Jesus and the Samaritan Woman

She was the bad woman of the town. There was a day when she jumped to fame and leadership. It was the day the Bible-seller came to town. Quite a few New Testaments and Scripture portions had been sold when the priest followed in the Bible-seller's wake, gathered up the books and burned them.

When he reached the bad woman he demanded the book she had bought. She flatly said, "No." The priest remonstrated, telling her the book was immoral and was prohibited. She still refused, declaring her intention to read and see for herself. Without loss of time she carried out her determination to find out the terrible things contained in the unlawful book. The book told her "All things that ever she did," besides many other things so wonderful she could not keep them to herself. To one and another the good news was told. They came singly and in groups to listen as she read from the wonderful book.

The next time the Bible-seller came they all wanted books—nor was there any Bible-burning.—Quoted from Tarbell.

January 31: Jesus Feeds Five Thousand Men

"Give Ye Them To Eat."

During the great famine of 1897-98 in India, George L. Wharton, our pioneer missionary, was entrusted with large supplies of money and grain from the United States for the famine-

stricken people in the district around Bilaspur.

One day as he came out into the mission compound he was met by a mob of wild, disheveled, half-starved men howling for bread. Pausing before them he seemed to hear the Master saying: "Make them to sit down." Instantly, at his command, their cries ceased and they sat down before him.

Giving the order for supplies to be brought, he said to them: "Men, you have cried in vain to your gods for help. They are deaf and blind. They have not heard you. My God is the

great, living God who made heaven and earth. He has heard your cry and will help you. Give thanks to him who loves you and has sent his son, Jesus Christ, to save you." After each man had received his money and a sack of grain for seed, they sprang to their feet shouting, "Jesus Christ is King! Jesus Christ is King!" Mr. Wharton said his heart thrilled as he heard those words—a prophecy of the coming day when Jesus Christ would be King.

Several months later Mr. Wharton had the joy of leading many of these men and their families to Jesus Christ.

An Empty Shrine

By O. J. GOULTER



THE above is a picture of an empty shrine by the roadside near Luchowfu, China. The god has been torn from the altar, thrown away and ground to dust under a thousand passing feet. The shrine itself is falling

to pieces, but no one is sufficiently interested to buy another clay god or repair the shrine. Nothing could better represent the heart and life of the average Chinese today. The old gods have been ruthlessly torn from their place in the hearts and lives of the Chinese by the onward march of education and the intruding Western civilization. The house is "empty, swept and garnished," what God shall the western world put there—the money god, the pleasure god or the God and father of our Lord and Savior Jesus Christ? Already numerous fantastic religions are coming in, but the church with its message of love cometh late. The missionaries at Luchowfu are trying to enter this huge country field, but it is impossible to do this without the fullest cooperation in prayer, sympathy and financial support of the churches in the home land. We must have many more Chinese evangelists to fully establish the churches.

At Church in Buenos Aires

By H. J. WILLIAMS

RECENTLY Mrs. Williams and I had the privilege of attending an evening service at our mission church on Cramer Street in the Belgrano section of the city. We made the long trolley ride from Flores to Cramer in company with Miss Zona Smith, Miss Ruth Fish, and one of the young women from the Instituto Modelo. As we came into the chapel we felt immediately the atmosphere of worship and reverence. It was good to see the people come in by twos and threes, quietly taking seats and bowing, many of them, for a moment of silent prayer.

The chapel was beautifully decorated with Spanish ferns, broad-leaved plants and pure white lilies. The pastor's message concerned the availability of the Heavenly Father. He spoke simply and effectively of the great privilege of communicating directly with him, needing no intermediary other than Jesus Christ, our Lord and Savior. It was a good message, well spoken, and must have sounded very comforting to

these people, who in their former years have had to depend upon the scanty seeds that fall to the multitude in the grindings of a great ecclesiastical machine.

Following the sermon, the pastor and Tolbert F. Reavis served at the table of the Lord's Supper, while the two deacons, both Argentines, passed the emblems to the members. There were about sixty people present, and it was good to see that twenty-five of them were boys and men, many of them members of the church. The entire service was marked with a spirit of reverence and worship. Following the benediction there was opportunity to greet the several Argentine men and women whom we had met on our previous visit to Cramer Church, and we were introduced to some whom we were seeing for the first time. These South Americans certainly are a cordial people. It would be practically impossible for a stranger to leave one of their gatherings without having shaken hands many times over.

Interest Grows in the Reading Contest

WIDESPREAD interest is being shown in the Reading Contest in missionary societies throughout the country. Missionary books were never so much in demand, and men as well as women are thus helping in adding credit points to societies and states. The following "Challenge," with its acceptance, will be of interest to all and may serve as inspiration to other states.

THE CHALLENGE

Kansas City, Missouri, Oct. 23, 1925.

Our dear Indiana:

Missouri sends a greeting to Indiana. She rejoices in your achievements. She remembers with pleasure the not-long-ago when she walked by your side, perhaps sometimes "leading the way" a bit. That you have surpassed her she graciously admits, and doffs to you.

Missouri sends a challenge to Indiana. Her courage has not waned at your swift advance. With high spirit she has called together her leaders and her readers, and a mighty host stand united to challenge you in reading while you are leading.

The challenge is no call to strife. Rather a quest for "information, inspiration and realization" in knowing the world—and the world Christ.

Such cause knows no defeat. The score but marks the game. Its influence—who would attempt the estimate!

Missouri sends a greeting and a challenge to Indiana.

MR. R. S. LATSHAW,

State President.

MRS. ANNA SCOTT CARTER,

State Secretary.

THE CHALLENGE ACCEPTED

Our dear Missouri, we have heard Your gracious challenge, and each word Has thrilled our hearts to bravely dare And strive the victor's wreath to wear.

In days of old we heard you say
"Just watch Missouri lead the way!"
We watched, and caught the spirit fine
That helped us Hoosiers pass your line

And now again in friendly tone,
You say, Missouri "must be shown"
In contest not of wealth or looks,
But reading missionary books,

That Indiana now can say
"Missouri, watch us lead the way!"
We take the challenge, sister fair,
And fling our banner high in air.

Its watchword plain for all to see,
Will help us on to victory.
"Tis "Information, read each day,"
And "Inspiration, read and pray."

And so Missouri, foeman true,
We bow and now shake hands with you.
On with the contest, glad the fray,
And time will tell "who leads the way."

—Ellie K. Payne.

MRS. J. D. CASE,

State President.

MRS. O. H. GREIST,

State Secretary.

Always There Was Prayer

By MAY WILSON



All aboard for the convention, Los Charcas, Mexico

THE sixth annual convention of the Mexican Churches of Christ was held September 16 to 20, 1925, in Charcas, San Luis Potosi. Charcas is a picturesque old town situated among the hills about six miles off the main line of the railroad. Passengers have to get off at a lonely little station called Los Charcos. From there they may go to Charcas by a number of primitive means; but the quickest and most modern is to take a sort of bus that has a Ford car fastened to the front of it, the whole of which runs on a track that the mining company operating in Charcas has built down to the main line of the railroad. By means of this strange conveyance the distance is covered in about an hour. To leave Charcas is a simpler matter yet. Even the Ford is not necessary. Gravity does it all. You just have to get on the bus, have several men push it a few feet to give it a start, and the first thing you know, you are holding on for dear life while you go sailing along, swinging around curves and crossing bridges at a great rate. It is a real sensation, and quite appalling if one did not know about gravity.

Though the congregation at Charcas is small, the people did not spare themselves in preparing for the convention and in welcoming and providing for the delegates. The registered delegates numbered about thirty, which was very good considering the distance and the difficulties that many had to undergo to get there. All but two of the Mexican evangelists were present. Almost all of them had to make sacrifices in order to attend, and some even suffered hardships. Francisco Velazquez, for example, left his baby sick with intestinal fever, and traveled for

three long days on his donkey. At night he stopped at a ranch house if one was near; otherwise he availed himself of the best that offered itself in the way of shelter. One night he slept in an old cart that stood by the roadside, having first securely tied his donkey to one of the wheels.

With such devotion on the part of the members and delegates, it is no wonder that the convention was the best yet. The president was sick and could not be present; but the vice-president, though humble and inexperienced, rose to the occasion with his characteristic energy, earnestness and passion for the cause of the Master, and guided the convention to a successful close. It was victory through prayer. The spirit of prayer permeated all the sessions of the convention and created an atmosphere of brotherly helpfulness throughout. Every morning from six to seven o'clock found the workers in the little chapel on their knees pleading for the blessing and guidance of the Heavenly Father on all the activities of the day. A special prayer service of an hour and forty-five minutes was called to precede the business session. Always there was prayer.

Many subjects of interest were presented and discussed. As a whole the work was well prepared and ably presented. Among the subjects studied were tithing and self-support, missions, how to choose candidates for the ministry, the importance of an educated ministry, our message and position in the Evangelical movement in Mexico, and the relation of the pastor to the Christian Endeavor society. Interspersed among these practical discussions were several helpful studies on how to deepen the spiritual life.

In order that those who had not the privilege of attending the convention might enjoy and profit to the fullest extent by these studies, it was voted to publish a special number of our Christian paper, *El Evangelista Cristiano* in which all these articles might appear. This vote was backed by a generous offering to help pay the expenses of the special edition.

All but one of the evenings of the convention were devoted to purely evangelistic services. These services were attended not only by the delegates and members of the local church but also by a goodly number of the townspeople who were not too timid to enter. Great interest was manifested by those present; but not until the last day of the convention, Sunday, did this interest express itself in action. At the morning service an old man confessed his faith in the Master, and at the evening service two young men made the same good confession.

Not wishing to be selfish in the enjoyment of all these good things, and desiring to attract and interest the people of the town in what we were trying to do, it was deemed wise to devote one evening to a big open meeting in the theater, to which all the town should be invited. The program was chiefly musical, we being especially fortunate in having among the delegates a young musical student home on vacation from the Conservatory of Music in Mexico City.

In many ways the convention was a help and an inspiration to the delegates and friends who attended its regular sessions, to those who read the account of it, in the *Evangelista Cristiano*, and even to the people of the little town of Charcas who had as yet no interest in the proceedings.



As Francisco Velazquez traveled to Charcas

Up-Hill and Down Dale

By CHARLES P. HEDGES

THE second day of June we left Mary Emma with the young ladies while we and Lokange (Charles P. Hedges, Jr.) went on a twenty-two days itinerary through a district near Monieka, Africa. Our first day out was on a good path, (Lokange says, "A good path is where there is a place worn down about one foot wide"), and we covered thirty-five kilometers; our last day's travel was by land, water, slush, swamp and some fairly good paths, and we made seventy kilometers. But we have no desire to attempt that much again in a day. A kilometer is five-eighths of a mile.

The first day out, all three of us used our bicycles. At one village, while Lokange and his mamma were resting and looking at an eagle in captivity, Lokange's dad gave the tires some free air and tightened up some rattling parts. Roots and bumps call out constant care for the wheels. The chief directed us to the path leading to the next town and Lokange with some carriers went on. After we had been going for some time we began to wonder why we were not overtaking him. We could see no more the single bicycle track and repeated inquiries in several villages brought us no news of him.

We went on to take care of the baggage, expecting his dad to return to hunt for him. Just as we were about to plunge into the last few kilometers of the forest rain overtook us, but fortunately we were near shelter. As we went under that thatch roof one of the villagers gladdened us with the news that Lokange had passed on an hour before and was at the journey's end. The carriers who went with him knew of a short cut that saved about four miles, and they supposed that we knew the road also. The rain slackened, we started, and so did the rain. But we went on and arrived and our reunited trio sat down to a noonday dinner at sundown, pledging each other to travel close together thereafter. It was hard on us to leave Mary Emma though we knew that she was in good hands, but how much harder it was for us to go on not knowing where Lokange was!

The roads we were to take the second day, we heard were good, so we let our carriers go on ahead while we tarried with the Christians. But the roots, gullies, bushes and thorns in what was supposed to be a path forced us to push our wheels most of the long, long journey. After a good six-hours march we got word ahead to our caravan and they waited for us at the first houses on the path. 'Twas like a deserted hard road camp—really the most pitiable shacks ever made for the shelter of men!

This camp was where the natives lived for weeks at a time while they were making a high and dry path through the swamp. The work is simple but it takes so much man power. When possible a large tree is felled along the line of the path, then stakes are driven in alongside of the trunk, palm fronds and trash are poured in and clay and sand are packed down on top. We saw many felled trees that didn't fall true, so they were mute signs of man's disappointments.

Then came the swamp proper! Such a variety! With a long, forked pole in each hand we started out hoping that if we slipped off the wet half-rotten logs, the fork would catch on some root or vine and help us get a balance. Kipling's "great, gray green, grassy Limpopo River" has nothing on Congo's swamps. Sometimes our tree trunk highway would be submerged a foot or two under water, and sometimes it would be ten feet above. But we arrived at about 4:00 p. m. with 'steen punctures and more blisters and bruises. We fathom anew these words of the old song, "And none of the ransomed ever knew how deep were the waters crossed."

The next morning was spent in mending punctured tires and burst blisters. The maimed and halt of the villages flocked in for relief. Our medical assistant was busy issuing soothing portions. The schools were visited and with the evening came the big palaver. The chief was alleged as forbidding anyone to listen to the preaching of the gospel. This report was carried four-days journey to the government official. But he had not come to hear the charges, so we took upon ourselves to get at the truth. We listened with deepening conviction that it was a palaver between the chief and the evangelist. After all the evidence was in, the old father of the chief arose and addressed us saying, "We want you here with your wisdom of books as well as the good things which you are telling us of God." Then toward his son and the evangelist he turned and said, "You know I've scolded you before for this and I'm going to do so again in the presence of our white teacher. You two are just like two little children." When he had finished flaying them, he pledged us his continued help. The chief and likewise the evangelist promised to behave themselves in the future.

WE JOURNEYED on. There were places in the road where our path was two or three poles laid side by side. Mud was everywhere and the poles were our salvation. Those ever tag-alongs, the inquisitive boys and girls were talking about us. They said,

"How hard shoes must be on the feet! Just look what trouble Mama is having trying to walk those sticks with shoes on her feet! And the white man has tough luck too, just like his wife." Those naked, bare-footed, bare-headed youngsters were actually pitying us! Just think of it!

WE STOPPED one place where the guest house was roofed and the walls were poles entwined with vines making the house look like a giant piece of lace (?). We had some palm fronds placed around the walls of the bedroom and felt quite secure from the ever-prying eyes. It was in that town that we saw Iyoma, a lad, mere skin and bones, covered with jigger incrustations. We plead with the chief to send the little outcast to Monieka at our expense, but no one would undertake the job. So we left him wallowing in the ashes under the little leafed roof shelter of his isolation camp. Later when we reported this to the government the lad was sent to our hospital, but he was too far gone, and soon succumbed.

Land in this part of Congo is not bought and sold by native to native, and until that day arrives the present sharp contention over garden rights and hunting and fishing grounds will be on the increase. Many of our evangelistic families in these outposts are enduring real hardships. It is a task to hew down a jungle in order to cultivate a garden, and when land rights are involved it is no wonder there is little incentive. But where land rights are given some of our teachers have beautiful gardens. One little plot of tall corn must have been amazing to the villagers, who were accustomed to seeing little nubbins growing on waist high stalks. Several times we had fresh beans grown by the teachers who have learned their food value and actually grow them to eat. A new type of quickly grown foodstuffs will gradually find a place in Congo cookery.

The day schools were not all we had wished, but perhaps more than we expected to find. When these young men teachers go out with few attractions and meager supplies into an open air schoolroom, they do well to teach any one to read, as they have no control whatever of the regular attendance. Many of the teachers walk several miles every day, sometimes crossing a swamp to teach in a second town.

Many were the superstitions we learned of as we traveled. We tried to buy a billy goat; but the owner couldn't sell it because it was named! We did not object to buying the name too, but this was impossible, as its owner had died leaving it to his brother, saying that it must not be sold

or killed, and should harm befall it wilfully the living brother would pay the penalty with his life! It was no wonder then that the old man in terror tore the goat from us and drove it away.

At the entrance of one village the road was blocked by a barrier of poles, vines and brush very awkward to climb over. We expressed surprise that such would be tolerated on "Main Street," but learned that the town had buried charms there to kill the witch who came to their town causing an epidemic of disease and death. Any innocent party would pass unharmed (if he didn't trip and break his leg), but the guilty persecuter would die dared he to cross over.

One day as we were approaching a native cemetery, a man stood near and warned, "Don't spit as you pass here." It is the custom for a native to spit—spewing it out of his mouth—when he smells an unpleasant odor. A resident of that part of the country when dying said if anyone should spit as he passed his grave that would be disrespectful to him, and he would return

to curse such an one—hence the injunction.

But, oh friends, if you could have seen the expanses, the abundance of luxurious ferns that we saw somewhere almost every day! What millionaires our florists at home would become overnight if they had access to these wondrous beauties! But to the African they are nothing—just more weeds to clutter up the path.

We entered the highlands and bumped over hills into valleys. One town set on three hills was our farthest point reached. After we had left that town some one informed us that a day prior to our visit, a pitched battle was staged a little farther on resulting in two dead on each side. It was all caused by a woman; so they said. "A woman left one husband and joined herself to another one." How they do abuse the poor women! "All of our troubles come because of the women! Why won't she be put and stay put where the men want her?" So civilized man isn't the only one who has his domestic troubles.

Some young men in our party from

the lowlands reminded these highlanders time after time that, "If we had dared to come up here a few years ago you would have eaten us, we and you know that very well." We asked one young man to return to Monieka with some letters, he said, "Not by myself, I'd be robbed of everything." But it is from these people that some of our strongest leaders have come.

In our ignorance of the distances, we planned a seventy kilometer jaunt for the last day. We thought it forty. After we found that more than likely we would arrive after dark, we planned for Lokange's mamma to go on and if possible arrive before dark. She went as fast as she dared. On the way some one told her that a leopard had killed a woman near the path where she was passing. But she went on and before dark found our Mary Emma well and glad to see her. But Lokange and his dad came on through the forest gloriously uninformed as to the lurking leopard, and arrived at home at 8:00 p. m. A hot bath, a hot supper, good beds, a real house—home—heaven to us!

Firecrackers Instead of Wedding Bells

By AFFRA B. ANDERSON

WE attended a wedding at the South Gate Church a few days ago. The bridegroom is a student in the University of Nanking and very faithful to the Sunday school and church work at South Gate. The bride is a teacher in a government school a short distance from Nanking. The invitations were printed on bright red cards and sent to their friends. It was announced at the church service the Sunday before that all who would like to attend the wedding would be given tickets of admission on request. The church was crowded by eleven o'clock, the hour announced, but as is the custom in China, the bride made no effort to be on time, as that would indicate she was too anxious to marry. It was forty-five minutes later that we heard the band and knew the bridal party was coming. The bride rode in a small, red, closed carriage, beautifully decorated with Chinese ornaments and drawn by two white ponies. She was dressed in pink and carried a bouquet of pink and white flowers (the latter a foreign innovation). The groom wore a long gown of light blue, with a short jacket of black silk. The bridesmaids and flower girls wore a variety of colors. After the wedding march, guests sang an appropriate hymn and the ceremony was performed by the Chinese pastor. After prayer and the pastor's congratulations, the couple turned and bowed to the audience, who stood and bowed to them. The bridal party marched out to the sound of firecrackers on one side and the band on the other. It was almost deafening for several minutes. After

the photographer had snapped a picture, the bride and groom were ushered to their carriage and with the band leading the way they proceeded to the groom's home for the wedding feast. Many guests had been invited and the feast lasted several hours. This is a Chinese custom, and if the young man failed to provide a feast he would be



Looking out on life

considered stingy, even though he must borrow the money and spend several years paying it back.

In Everything By Prayer

THE Day of Prayer for Missions, observed by all denominations in the United States and Canada, is annually held on the first Friday in Lent, which this year is February 19. Mrs. Helen Barrett Montgomery is the author of a program, entitled *in everything by prayer*. It was thought most fitting this year when *Prayer and Missions* by Mrs. Montgomery is one of the current study books to have her prepare the program.

A *Call to Prayer* has also been printed, as usual, for preliminary use, the chairman of the joint committee, Mrs. S. S. Hough, having prepared this card. Wide use of the card helps much toward a successful observance.

If no plans have yet been made for interdenominational observance of the day in your community, call up the leaders in the various communions and see if arrangements cannot be made for such a meeting. You will be missing a real opportunity for fellowship in prayer, for inspiration toward further service, and those who are representing you in the various mission fields will be deprived of the help the united intercession would have been to them. Shall we send them forth and not uphold their hands? Do we believe in the power of prayer? Let no one interested in missions fail to unite in prayer on February 19.

It is most advisable that orders for both card and program be placed early. The card is sent free in quantity as needed. The program is 2 cents each, \$1.50 per 100.

Being Introduced to India

By VIRGINIA W. YOUNG

SINCE this is the first letter, I must tell you of how much I love India and those of her people with whom it has been my privilege to come in contact. It is an increasing joy to meet and know them, and I hope that I may be able to gain their love also. Our Christians are splendid people, I think, though of course there are faults in all of them even as there are faults in Christians in America, and they have not had the Christian background as long as we have.

I spent my vacation in Darjeeling where the mountains are gloriously beautiful and awe-inspiring. Somehow, when I stood in front of the house in which we were staying for a time, the significance of our vacations in the mountains came to me as it never had before. It seemed to me that it was typical of our lives. We work along day after day at tasks which after awhile become monotonous and wearisome, and sometimes we feel that we will have to give up, when suddenly comes to us that kind of experience which we have been accustomed lately to speak of as a "mountain-top experience." Then when it is over we are refreshed and ready for more work with renewed inspiration and zeal. So it is with us missionaries out here who work all the year around on the plains, but go up on the mountain for our rest and refreshment. We come back rested and inspired to take up our work again. The inspiration of the mountain-top makes possible the work of the plains, whether they be such in fact or only symbolic.

I wish you might sit with me on the front veranda some day and watch the road for just a few minutes when the people are passing. It is a beautiful road shaded by beautiful trees, the branches of which actually meet overhead, but all is not beautiful which comes along the road. It is a mixture of the past and the present. There are the slow-moving ox-carts, and the speeding motors, people on foot and men on bicycles, coolies with loaded baskets on their heads and wealthy Indians riding in their fine carriages. Now and then a stray cow or buffalo finds that our yard is inviting and wanders in at the gate for a nibble at our grass, until she is discovered and driven out again. Nearly every day I see a crippled old man limping along the road. He has no right arm except for a little stump below the shoulder and one side is paralyzed. His body is lame and sick. Then one day I saw a man going along the road carrying a little paper bag in his hand. Now and then he would stoop over and pour some of the contents on the ground. He passed when I was studying with my pundit, on the veranda, so I asked what it meant and the pundit replied that as



Coolies on a mountain road, India

a work of merit the man was pouring sugar into the ant-hills along the road, and I could not help but think that instead of his body, his soul was lame. His religion teaches him to feed sugar to the ants, not for any particular benefit to the ants, but because it helps to store up merit for himself. I think I like the road best at night when the unlovely things are hidden and the beauty shows up. Sometimes late at night a line of ox-carts will go swinging along the road like a caravan, one cart close behind the other, each with a lighted lantern hanging from the bottom of the cart, and the tinkle of the little bells makes the music to which the procession moves along.

The terrors of that first language examination are in the background of course, and we are already looking forward to the one which is to come in the fall. Miss Nicholson and I made some of the preparation for the second examination before the first one was taken, and studied most of the forty Psalms required while we were in Darjeeling. This advance preparation has made it possible for both of us to start in rendering some regular service to the Mission. Miss Nicholson is in Damoh, studying and helping Dr. Nicholson in the hospital, and I have begun to help Mr. Scott in the office. My pundit comes from seven to eight o'clock each morning; then I come to the office and stay until eleven, and do the rest of my studying in the afternoon and evening. I have left a definite period of time in the afternoon for recreation and frequently break my schedule of study and work when I feel the need of extra rest.

Dr. Lutz and I are supervising the junior church here in Jubbulpore, taking it turn about, so that it does not necessitate our being away from the communion service every Sunday. Some one of the Bible College students helps

each Sunday and does most of the talking. We are enjoying it thoroughly and learning a great many valuable lessons as well as getting practice in the use of the language. I feel that if my work is to be in the mission office where I do not come into contact with the people a great deal, I must take every opportunity of this sort to be with them and to get to know them, or I will miss something very precious which the other missionaries are gaining.

Hidden Answers

1. What is found to be the ideal union of education and Christianity?
2. What makes a college Christian?
3. What contributions did John E. Pounds make to our brotherhood?
4. What unique organization do the Chinese citizens of America have?
5. How is our work directed in Japan?
6. What deficiencies in the Japanese educational system?
7. What happened to Clifton Dorris?
8. With how many people did Brotherhood House come in contact in one week? Who has recently taken charge of the work?
9. What is Bethany Circle?
10. What is the salvation of the Restoration movement, according to Miner Lee Bates?
11. What challenge has been issued by Missouri women?
12. How did the people travel to the convention in Mexico?
13. Describe a Chinese wedding.
14. What superstition did Mr. Hedges encounter on an itinerating trip?

G. N. Penso and Son Oswald

By S. H. BARTLETT

G. N. PENSO is a business man in the city of Kingston. He is the owner and manager of Penso's Garage and Auto Supply Store and his home is four miles from Kingston. He became a member of the Duke Street Christian Church under the ministry of C. E. Randall about twenty-seven years ago. When he married, his wife came into the church with him. His eight children are following in their father's footsteps. One little girl, Sylvia, made the confession January 20. Oswald, a boy of eighteen was among the early baptisms in the present pastorate. He is now assistant secretary of the Sunday school and helps sometimes as a teacher. He is in Wolmer's High School preparing for the senior Cambridge examination and expects to prepare for the ministry.

G. N. Penso was elected a deacon of the church sixteen years ago and an elder two or three years later. Prior to the present pastorate the minister was always the chairman of the board, but after the resignation of J. E. Randall, Mr. Penso was made chairman. When the present pastor took charge he promptly stepped aside to give him place, but at my personal request he consented to continue as chairman. He is a born leader of men, carries on his work with unflinching courtesy, and is a great help in the work of the church as well as an acceptable supply for the pulpit. Oswald is much like his father and we look forward to a successful ministry for him.

Kingston, Jamaica

Introducing O. T. Mattox

By A. E. CORY

THERE are times when an introduction is a pleasure and there are times when an introduction is to be regretted. All of North Carolina regrets to introduce O. T. Mattox to Illinois or to any place that will take him away from the fellowship of the Disciples of Christ in North Carolina. He goes to Illinois as a field worker under the department of religious education of the United Christian Missionary Society.

"Abe" Mattox, as he is nicknamed, is a "Tar Heel" born and bred. He represents the traditional education and culture of the South. He was educated at Atlantic Christian College, taking his post graduate work at Vanderbilt University. This has given him a thorough training in the history of the Disciples of Christ.

Few men in the southland or in America have touched as many sides of the work as has this man. He knows the work of the state missionary society, he knows the work of the Christian college, he knows the work of the pastor. He knows the field of religious education and is trained in it as few of our men have been.

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First Church, St. Louis,—our home city—adopts the policy of sending The Christian-Evangelist every week to every home in the church, paid from the budget. Jewell Howard, pastor, who initiated this plan at Cameron, Mo., and continued it four years during his pastorate there, made it a major item of his St. Louis church program.

In Every Home in the Bible School—

Calhoun Street Church, Baltimore, writes, "Every family in our Bible school is sent The Christian-Evangelist for 1926, at the expense of the Sunday school. I feel it is money well spent."

—Dr. Nelson S. Covell, Supt.

An Iowa Bible School Too—

The Republic Christian Bible School of Ionia, Iowa, sends The Christian-Evangelist to every member of its adult department—individual addresses—for 1926.

—Mrs. Alice E. Tucker, Correspondent.

A Texas Church-Club—

Wichita Falls Church, Milo Atkinson, pastor, inaugurates an annual-church-club beginning with seventeen members, secured by Wayne J. Holmes, chairman of the official board, who says, "It's a pleasure to get the above off to you for our congregation. We thank you very kindly for the favor of the club offer."

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Education Day

Third
Sunday in
January

Prepare For It
Pray For It
Observe It

Can You Beat It?

By FRANK V. STIPP

THE other day an examination in the Bible was given to a group of Filipino college students. There were about eighty-five of them. The examination came unannounced so that the students had to draw on their every-day knowledge of the subject. They were "good sports" and made a sincere attempt to answer the five questions. If the reports about such examinations given in the United States are true, our Filipino friends could not be much farther afield than their brothers on the other side of the sea. Although originality of thought was not what was sought it is interesting even in a Bible examination.

They were called upon to name the first five books of the Bible. Almost all could mention Genesis, but many could get no further safely, and only one or two reached Deuteronomy with a clear record. One headed the list with "Apocalypsy." Another nominated Saint Lazarus along with Saint Mark, Saint Luke, Saint John and Old Testament to make up the list of the first five books. Many showed a wide, although somewhat shaky acquaintance, with the Bible as illustrated in this list: "Genesis, Corinthians, Epistle and Psalms."

Nearly everyone was on speaking terms with Matthew, Noah and David but Elijah was not so well understood. Fierce old Elijah who called out the bears to tear to pieces the little lads who called him "Baldhead," for some unknown reason was classified among the women. One pronounced him a virgin, another the daughter of Pilate and a third the daughter of Lot. Another located him as a brother of Cain. Noah was described as "an old figure who predicted a heavy rain." One covered David as follows, "David was one of the kings of old ages. He was saved in childhood by the intelligence of his mother in placing him in a cradle by the sea to be saved from the order of Herod." Again he was described more accurately as "the sweet musician of Israel who killed Goliath."

As to where to find the life of Jesus, one suggested "in all books" and another "It can be found after the middle of the book in the Bible." In mentioning a parable one offered something that might be suggestive for modern use on occasions—"The foolish wives." This was also given, "a rich man's entrance into heaven is similar to that of an elephant through a pin's hole."

A biographical sketch of Moses was called for and some rare bits of supposed information were received. "Moses was fatherless and motherless when he was born," "Moses was the son of God who was a strong believer in faith" and "Moses became an apostle of Christ" are samples. Another presented a concise but comprehensive treatise on the subject as follows:

"Moses was born in Egypt. He was born poor and labored hard to obtain an education. His greatest work was the Bible." One was received in questionnaire form. "Born? Yes, as an Israelite. Parentage? Unknown. Life? Persecuted the Christians then turned zealous Christian bringing into the world the ten commandments. Married? Unknown."

As a climax they were asked to give Peter's good confession or, failing in this, any verse of Scripture. One made this brave attempt "You are my Lord" and upon this he struck his cane on a stone and said, "Upon this stone I shall build my church." Another Scripture verse was, "I am the good shepherd, I shall not want, I maketh him to be drawn to Peter." One verse was remarkable for its orthodox language—"Ye shalt not do unto others, that ye doesth not liketh to be done unto ye."

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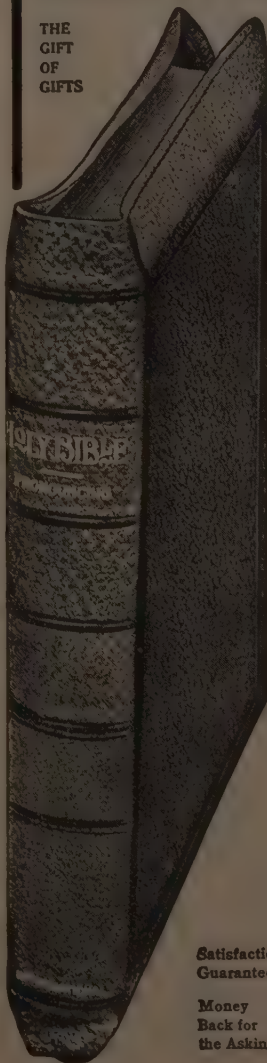
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SPECIMEN OF TYPE

and of Ar'pad? where are the ge
Seph-ar-vā'im, Hē'nā, and I
have they delivered Sā-mā'ri-ā
mine hand?

35 Who are they among all the
of the countries, that have deli

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Augustus E. McBee

WORLD CALL lost a warm friend in the death of A. E. McBee of New York City, October 4, after an illness of several years. Six years ago he made WORLD CALL a definite part of the every member canvass in Central Church, New York, and saw to it that every family was supplied with a copy either by subscription or as a gift. Of him his pastor, Finis S. Idleman, says, "Mr. McBee was a leader of men. During the ten years I have known him it has been an increasing joy to find in him those strong, dependable qualities which combine to make Christian leadership. He could have exercised these gifts in politics with inevitable success, but the church claimed his enthusiasm. He had no joy which equalled that of seeing the manhood of his own church unitedly get beneath its responsibilities.

"Mr. McBee gave generously of his time and money to Bethany College. He followed that investment with constant watchfulness to assure its greatest liberating power in the student generation. Likewise he took a vital interest in all missionary cooperation which widened the vision and fellowship of the whole church."

Mrs. McBee is a sister of Palmer Clarkson of St. Louis.

News From Osaka, Japan

By MRS. WILLIAM H. ERSKINE

TENNOJI Kindergarten began its sessions last fall more than "full to capacity," with many parents vainly begging the teachers to take "just one more child." One mother said, "There is a difference in the atmosphere of government and religious kindergartens. We recognize the superior culture of the Christian kindergarten and that is why we want to send our children." Since August the Tennoji kindergarten has been entirely independent of financial aid from the Mission. The Mothers' Club cooperates enthusiastically in this new era of the kindergarten.

During September Alexander Paul spent several busy days with us in general good fellowship, as well as making speeches in chapel to the boys and girls and at Tennoji Church.

Mr. and Mrs. W. R. Warren of WORLD CALL and Miss Alma Evelyn Moore of the Kansas state work, spent four days in Osaka seeing our work in action. It is a deep and satisfying joy to give all these good friends firsthand glimpses of the work so dear to us.

Christy Institute opened its fall term with a capacity enrollment. The

school has been notified that the city electric railway company expects to begin work on a new line which will cut off the front third of our building. Arrangements for the accommodation of the school must be made by the first of April.

On account of delay in the sailing of the Taliwa of the British India Line, Mr. and Mrs. Vissering and small daughter, Martha Jean, bound for India, were detained in Japan two weeks, to the great delight of Osaka Station. Miss Martha Gibson, twin sister of Mrs. Vissering, who has been in Japan for a year, thus had this extra time with her loved ones here. These friends all rendered real assistance in our work in the absence of several of the members of the station at the annual convention. They charmed us and did us good.

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United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Pronunciation of Foreign Words Used in This Issue

ä is 'to be pronounced as ä in häť.
 ä as ä in ärm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in roadhouse.
 ë as ë in mët.
 ē as ē in theÿ.
 ĕ as ĕ in hēr.
 gh as gh in doghouse.
 h is always sounded, even when final.
 ĭ as ĭ in pĭn.
 ī as ī in machine.
 kh as kh in buckhouse.
 mp as mp in damper.
 ō as ō in tōne.
 ȝ as ȝ in tȝn.
 ts as ts in cats up.
 ũ as ũ in būť.
 ú as ú in fŭll.
 ū as ū in rude.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Bolenge-Bō lēn gē
 Iyoma-I yō mā
 Ikelemba-I kē lēm bā
 Juapa-Jū ā pā
 Lokange-Lō kǎn ge
 Longa-Lōngā
 Mondombe-Mōn dōm be
 Mongo-Mōn gō
 Monieka-Mōn yē kǎ

China

Nanking-Nǎn kǐng
 Feng Yu Hsiang-Fēng Yū Shī āng

India

Bina-Bī nā

Damoh-Dū mōh
 Jain-Jain
 Mahoba-Mū hō bā
 Maudaha-Mau dū hā
 Kulpahar-Kāl pā hār

Japan

Asakusa-A sā ku sā
 Aoyama-A ō yā mā
 Biwa-Bi wā
 Fujiyama-Fū jī yā mā
 Hirai-Hi rai
 Ieyasu-Ie yē sū
 Ise-I sē
 Ishikawa-Ish i kǎ wā
 Kwannon-Kwān nōn
 Kobe-Kō be
 Kyoto-Ky ō tō
 Meiji-Mē i jī
 Miyanoshto-Mi yā nōsh i tā
 Nara-Nā rā
 nenkwai-nēn kwā
 Nikko-Nik kō
 Osaka-O sā kǎ
 Sakata-Sā kǎ tā
 Takinogawa-Tāk i nō gǎ wā
 Tennoji-Tēn nō jī
 Tokyo-Tōk yō
 Yoshinara-Yō shī nā rā

Latin America

Emilio del Toro-Em ī lī ō del Tō rō
 Evangelista Cristiano-Evān gēl is tā
 Cris tī ā nō
 Instituto Modelo-In stī tū tō Mō dē lō
 Jibaros-Hī bā rōs
 Los Charcos-Lōs Chǎr cōs
 machestes-mǎ chē tēs
 San Luis Potosi-Sān Lū is Pō tō sī
 Velazquez-Vē lǎ kēth
 yerba mate-yēr ba mēte

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Intensive Work in Bina

Miss Mattie Burgess of Bina, India,
 writes that her two Bible women made
 218 visits in 64 homes during the
 month of September, that 294 persons
 heard the Bible lesson, and that eighty
 reading lessons were taught.

Where Sermons Are Too Short

By L. H. MATSON

RECENTLY I drove out to Mt. Prospect, leaving here at four o'clock in the morning and reaching Ginger River at six-thirty, where I baptized six men and two women. The people met at the church and marched to the river, a distance of about two miles. After the short service in connection with the baptisms, we marched the two miles up the hill to the church where we held another service and I tried to instruct the new members, as well as the old, on the position and message of the Disciples of Christ.

It seemed that the whole district had come, as the church and grounds were crowded. At eleven o'clock we held another service with the theme "On to Perfection," at which time the communion was observed. The people were very responsive and insisted on another message which kept us until two-thirty.

After reaching home at four o'clock I spoke at the Christian Endeavor service and drove to King's Gate for the

night service. During the day I spoke six times, drove the car forty-two miles, rode horseback eight miles, and walked two miles.

Today I was at Manning's Hill and had one of the happiest days I have had since I came to Jamaica. It was Christian Endeavor Day and the theme was, "Life's Decisions." T. S. Phillips, a young black man, who is the general secretary of the Jamaica Christian Endeavor Union, was with me. Services were held morning, afternoon and evening. The church was packed and there was great spiritual power in all the meetings. Fifty-four members of the church reconsecrated their lives to the work and two young women and a young man made the good confession.

I had advertised the day as a time when the young boys and girls should make their life choices of work and three young women decided to be teachers. I am holding a similar service at Oberlin next Sunday.

Receipts for Five Months Ending Nov. 30, 1925

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches.....	\$ 87,486.06	\$ 735.48	\$ 33,133.04	\$ 36,852.39*
Sunday Schools.....	25,866.42	1,376.24*	1,329.89	9,069.66*
Christian Endeavor Societies..	2,348.92	469.45	30.00	1,443.28*
Woman's Missionary Societies	76,269.58	5,174.58	1,387.81	369,687.96*
Circles.....	5,499.80		151.00	18,928.64*
		1,497.30*		
Triangles.....	810.18		10.00	10.00
Children's Organizations.....	1,614.40	566.97*	.11	8,572.52*
Individuals.....	10,302.56	1,635.79*	19,543.19	36,046.66*
Bequests.....	1,550.06	1,249.94*	1,290.00	9,830.58*
Interest (U. C. M. S.).....	13,204.22	5,336.33	12,565.16	1,895.83
Interest (Old Societies).....	10,512.43	203.09		
Receipts from Old Societies.....			46,033.19	3,927.12
Home Missions Institutions.....			48,402.88	12,659.48
Benevolent Institutions.....	17,987.05	3,774.05	4,942.65	450.01*
Annuities.....			38,100.00	15,340.00
WORLD CALL Subscriptions and Advertisements.....			22,405.62	2,472.08*
King's Builders.....			1,833.77	176.16*
Literature.....			19,624.05	7,577.78
Miscellaneous.....	15,312.46	5,029.24	22,468.89	23,347.95*
	\$268,764.14	\$14,395.98	\$273,251.25	\$475,467.68*

Board of Education

Churches.....	\$22,127.96	\$1,296.77*	\$150.00	\$3,636.26*
Sunday Schools.....	65.11	41.11		65.00
Individuals.....	189.50	140.75*		1,000.00*
Colleges.....	4,012.00	1,205.47*		
Miscellaneous.....	1,813.75	647.01		
	\$28,208.32	\$1,954.87*	\$150.00	\$4,571.26*

Association For the Promotion of Christian Unity

Churches.....	\$1,014.94	\$179.40*
Individuals.....	1,005.00	209.00
Literature.....	82.45	135.40*
Interest.....		10.42*
	\$2,102.39	\$116.22

*Decrease

Board of Temperance and Social Welfare

Churches and Bible Schools.....	\$1,348.48
Interest.....	163.39
Miscellaneous.....	1,050.00
	\$2,562.87

The Missionary Register

Missionaries Arriving on Furlough

Miss Ina Smith, Mexico, November 13, 1925. Home address, 2113 New Hampshire Street, Lawrence, Kansas.
Miss Hattie Mitchell, Africa, December 7, 1925. Home address, Springfield, Oregon.
David Watts, Africa, December 7, 1925.

Missionaries Sailing for Field

Mr. and Mrs. Fay E. Livengood, India, S. S. Colombo, New York, January 16, 1926.
Mr. and Mrs. Lewis Hurt and children, Africa, S. S. Majestic, New York, January 16, 1926.

Births

Rachel Ann, to Mr. and Mrs. Emory Ross, Africa, October 27, 1925.

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May	1921.....	1,000
January	1922.....	3,000
February	1922.....	2,000
March	1922.....	8,000
August	1922.....	1,000
September	1922.....	1,450
January	1923.....	1,600
March	1923.....	1,700
March	1924.....	1,740
June	1924.....	500
October	1924.....	2,260
January	1925.....	2,000
March	1925.....	1,600
September	1925.....	250
October	1925.....	800

TOTAL INVESTED IN ANNUITIES TO NOVEMBER 1, 1925.....\$31,400

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